

THE  
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CHRISTIANITY  
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A spirituall discovery of some  
Principles of Truth ; meet to be  
knowne of all the Saints represented in ten  
SECTIONS.

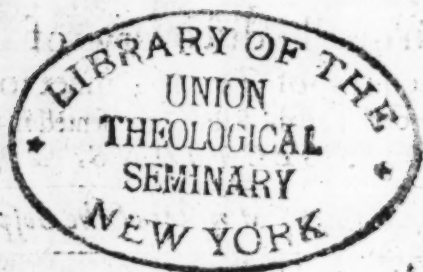
*By T. Collier, Minister of the Gospell.*

Whereunto is added an Epistle , written by  
M. SALTMARSH.

Isaiah 32. 20. *Blessed are ye that sow besides  
all waters, &c.*

Isay 33. 16. *He shall dwell on high, his place of  
defence shall be the munitions of Rocks, bread  
shall be given him, his waters shall be sure  
verie 17. and thine eyes shall see the King in  
his beauty. &c.*

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## To the READER.

*Christian Reader,*

**F**OR to thee alone do I commend this final Treatise, who alone, art able to judge of spirituall things; for, the spirituall man judgeth all things. I have here in this Treatise, presented unto publike view, some principles of truth. Although I suppose that some particulars herein, may seem somewhat strange at the first sight, yet I question not, but the same spirit of Truth, which is given forth from the Father, through the Son, to the Sts. will by degrees so gather us up into the mystery of Truth, that we shall all speak the same thing, from our walking in the same light, and acting in the same power, I have in this place only three words to mind thee of, as a preparative to what thou shalt read in this ensuing Treatise.

First, that the discovery of the first man *Adam*, to be but a humane man: a man, indued with humane perfections; is not a strange, but a glorious truth, and meet to be known: for, the knowledge of this one particular, leads us to the knowledge of the Creatures nothingnesse, the wildorne, power, righteousness &c. of the Creature, it is all but of the Earth; and that it is the proper work of Christ, the second man, to ruine and destroy in thee, all, that is of the first *Adam*, even those reliques that remaine; that wildorn is turned into folly that strength, into weakness; that righteousness and holiness; into mere filthinesse and pollution, so that Christ doth not where he comes in mercy, restore man to his first condition, as it was in *Adam*; but destroyes those principles, as we are Christians, and so creates a

*To the Reader.*

new man in us, which, after God, is created in righteousness, and true holiness, *Ephes. 4. 24.* and he that is in Christ, is a new Creature, *2 Cor. 5. 17.* All old things are done away, behold all things are become new; and as is the earthly, such are they who are earthly; as is the heavenly (that is, Christ) such are they who are heavenly, *1 Cor. 15. 48.*

Secondly, that the glory of a Christians life is in the knowledge of Christ living in him: so the Apostle *Gal. 2. 20.* I am crucified with Christ; Nevertheless, I live yet not I, but Christ liveth in me, and Christ in you: the hope of glory, is the great mystery of the Gospel for the Saints to know, *Col. 1. 27.* that is, not to live wholly on the eying of what Christ hath done, without us for us; but likewise to be able to experience the life of that Christ in us, being made partaker of the same spirit, of the same Anointings, &c. Thirdly, that the knowledge of Antichrist, is the knowledge of a mystery. I mean, a mystery of Iniquity, which none can know, but those enlightened from above: that, as the mystery of the Gospel is hid; so likewise is the mystery of Iniquity hid from them that perish.

Lastly, and in a word; my desire is, that, what truth thou findest here written, thy spirit may be made one, in and with the same truth; that so, both thou and I, may have communion and fellowship with the spirit in the same truth, and what information and consolation thy spirit findeth from what is truth (letting any Creature-weakness, thou findest passe) let God have the glory, and so thy poore friend in the unity of truth, and fellowship of the

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- P**Erusing this Treatise, I could not but take notice of some pretious truths in it, and commend them abroad; The spirituall designe of this Author I find to be this; to set up the Kingdome of God in spirit, and to draw believers by that more into spirit, and that no difference of outward administration, or Ordinances, should divide Christians that are baptised into one spirit; which truth I did much rejoyce to see from his Pen, and practise, and should rejoyce to see the like from all the rest. We know he is not a few, who is
- Rom. 14. one outward, neither is that circumcision which is outward in the flesh, we are the circumcision saith the Apostle, who rejoyce in Christ Iesus; and have no confidence in the flesh.
- Phil. 3.

There are some excellent truths hinted in this Book which I intend to speak on, as of the two Adams. the spirituall Church, the spirituall Liberty, the spirituall, not personall reigme of Christ in a little Treatise of my owne. The Lord fill us with the Spirit of wisdom and Revelation: The spiritual man judgeth all things.

John Saltmarsh

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## SECTION I.

*Of Adams Condition before his fall.*

**T**He condition of *Adam* in his innocency before his fall, was 1. A condition of humane perfection, an upright and perfect man, this is the conclusion of wilddome, *Eccles.* 7.29. Loe, this only have I found that God hath made man upright, but they sought out many inventions.

*Obj.* But it is said *Gen.* 1.27. that God created man in his own Image, in the Image of God created he him: therefore it seemes that *Adam* had more in him then perfect humanity, that he was made partaker of the diuine nature.

*Ans.*

*Ans.* For the clearing of this Scripture, two things are to be considered. 1. what is meant by the Image of God? 2. what is not meant by it? 1. what we are to understand by the Image of God in which *Adam* was created: 1. reason, wisdom and understanding, *Adam* was made a reasonable wise and understanding man: in this particuler he was in the Image of God: A wise God; there is no searching of his understanding. *Esa.* 40. 28. *Adam* had the Image of Gods wisdom, not the wisdom of God, not the thing it selfe, it dwelled in God fully, it was essential in him, but imparted to *Adam*, it was, and is in God essentially, he is wisdom it selfe. *Adam* was but the Image, God himselfe the substance. That this Image was in man at first, appears first from Scripture, *Gen.* 2. 19. 20. the Lord brought all the creation, to wit, sensitive Creatures before *Adam* that he might give names unto them, or to see what he would call them: God would now put him to the imploying of that reason and understanding he had given unto him, a perfection of reason above all other Creatures. 2. It appears from naturall experience, hence it is, that there is so much enquiring after a perfection of humane reason so much studying of Arts, as *Phylosophy*, *Logicke*, *Rhetorick* &c. but from these corrupted reliques or principles of reason, yet remaining, in false men, striving after & hardly being satisfied without the perfection of reason, able to give a reason of all things, & this your heathen *Philosophers* have gone far



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far in, & this is that maybe attained in an high measure. & yet be but a reasonable moral man, nay, were it possible to attaine that perfection that was in *Adam*, yet it would be no more then a morall & humane perfection, and this is that which many who bear the name of Christians to much presse after & glory in, as if without this wisdom there could be no knowledge of mind of Christ, thus did the *Greeks* seek after wisdom. *1 Cor. 1. 22.* the *Greeks* being the deepest in the knowledge of humane Arts and of the nature and cause of things, therefore they would judge of the Gospel according to reason. they seek after natural wisdom: but saith the Apostle, we preach Christ to the *Greeks* foolishnesse; so indeed is the Gospel in the mystery of it meer folly to the highest naturall understanding in the world, nay it is that which the wisdom of the Gospel destroys where it comes, in power he destroys the wisdom of the wise, and brings to nought the understanding of the prudent, *1 Cor. 1. 19.* and here lyes the great mystery of mistake, I had almost said, of Iniquity, we seek after the knowledge of God unto this wisdom of the first *Adam*, how many are there that would confine the knowledge of God in the wisdom, who are not ashamed to say that *Philosophy* is the mother of *Theologie*, & without this naturall wisdom men must com short in the knowledge of God; when the truth is, the first *Adam* was of the earth, earthly, the 2<sup>d</sup> is the Lord from heaven, and they who have but the first *Adams* wisdom are stil of the earth, earthly,

the

the wisdom of the first *Adam* comes infinitely short of bringing us to the knowledge of God in the spirit, but it is by the wisdom of the second *Adam*, who is the Lord from heaven, and the wisdom of the father, we attaine the knowledge of God in the spirit; which wisdom destroyes, & brings to nought the wisdom of the first *Adam*, 1 *Cor.* 1. 19. Chap. 2. 6. 7. 8. and 3 Chap. 18. 19. 20.

Note that all unbelievers and carnall professors are in the wisdom of the first *Adam*, all believers spiritually made alive by Jesus being delivered from themselves, are in the wisdom of the second *Adam*, the Lord Jesus who is the wisdom of the Father, 1 *Cor.* 1. 24.

2 *Adam* was in the Image of God, that was in a perfect morall pure, and sinlesse condition. he was made upright, innocent without sin, but he sought out many inventions.

*Quest.* How may a morall purity and righteousness be said to be the Image of God?

*Ans.* 1. God was, and is perfectly, essentially, and spiritually pure, *Adam* was but the Image or Character of this purity, as it is possible to draw a compleat Image of Character of a living man in a peece of stone or timber, and we say and speak truly, that it is the Image or likeness of a living man, yet it is not a living man; nor hath it any part of mans nature in him: even so was *Adam* in the Image of God, there was not onely the wisdom of God in creating of him, but the properties of God in

in some measure imparted to him, yet not partaker of the divine nature, righteousness, and freedom from sin was morally in him, yet not partaker of that spirituall holiness that is in God.

But secondly, and more principally in the first *Adam* who was earthly, was the Image of the second who was the Lord from heaven, so that all the righteousness, holiness, wisdom, &c. of the first *Adam*, was but an Image of the second *Adam*, and that morall and humane perfection in the first, and those remaining principles that yet remained in his nature was at the highest and yet it is but an Image, as a drawn Character in a peece of timber or stones of the second; the spirituall and divine nature which dwelt in Christ bodily, and is communicated spiritually unto all the spirituall posterity of the Lord Jesus, who in himselfe and in his Saints is the substance of this Image which was the first *Adam*.

3. *Adam* was in the Image of God in respect of a power: he had power given him to stand or fall, and in this power he stood til the temptation came: the first temptation he fell, and this power was but an Image of the power of God in which the second *Adam* came, and of which all the Saints are made partakers, they enjoy the substance of *Adams* Image.

4. *Adam* was in the Image of God in respect of eternity, he had given him an everlasting being in that morall upright estate, had he not degenerated from it, as appears *Gen. 2. 17* In dying thou shalt dye

dye, hence a negative must be necessarily included, in obeying thou shalt live, but this life in *Adam* was but a Character or Image of that spirituall & eternall life, soules are made partakers of in the second *Adam*, *Iohn*, 4. 14. thus it appeares that *Adam* was a man in whom all humane perfections, wisdom, righteousness, and purity dwelt yet secondly, he was in a mutable and changable condition, and so quickly fell from his station, and perfection in which he was created. he sought out many inventions. A second thing considerable, is what this Image is not?

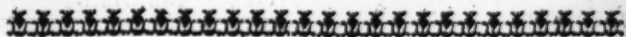
1. It is not that wisdom and understanding which the second *Adam* was indued with, and all beleevers are made partakers of in the dayes of the Gospell *Esa.* 11. 12. 1 - *Iohn* 2. 27.

2. It is not that purity and righteousness which dwelt in the Lord *Jesus* the second *Adam*, and so spirituallly in all the saints, 2. *Cor.* 5. 21.

3. Neither was it that power put in the second *Adam* who is one in God, and stands while God stands, for he is the Lord from heaven: neither that power saints are made partakers of who are one with God in Christ, and kept by the same power unto salvation, 1. *Pet.* 1. 5. preserved in Christ, *Jude* 1.

4. Neither was his eternity such an eternity in which the saints are invested a spirituall eternity, an eternity in God the Father and in the Son a glorious unconceivable eternity. *Col.* 3. 4. *Psal.* 16  
2. 11. 2. As

2. As it was a condition of humane profection not of spirituall perfection, so it was a condition free from payne, and sorrow, for he was free from sin. & so from sorrow; his sin brought in sweat and sorrow



S E C T. 2.

*The cause or ground of mans falling.*

**T**He cause or ground of mans falling from his first estate may be considered under there particulars 1. The mutability of his condition. 2. The temptation of Sathan. 3. His disobedient acting, contrary to the revealed mind of God.

First, the mutability of his condition, he was created of God, though upright and perfect, yet subject to a change: the power being put in his own hand; the first opportunity presented him, he falls, and (indeed) it could not be otherwise, he could not stand of himselfe unlesse he had been God.

*Obj.* If the mutability of *Adams* condition was the first cause of his fall; then it seemes that *God* himselfe was the first cause of sin, if *God* made man at first in that condition that he might fall, nay that he could not but fall, then *God* himselfe seemes to be the first cause both of sin and misery.

*Ans.* It is true, that the first cause of all things is in *God*, he was before all things, he created all things, and all things live, and move in him, ann by him, and he worketh all things after the counsell of his own wil, yet 2. Although he be the first cause of

of all created things, yet not of any evil that through degeneration, and Sathans temptation, flowes from those beings: man in his first creation was good, but through his degeneration from it, he became evil so that the evil was not in *God* but in man.

3. *God* having made man in such a condition, man of himselfe freely voluntarily, and rebelliously falling *God* bringeth about his everlasting purpose in raising up some in the second *Adam*, to a spirituall and everlasting union with himselfe, where they shall be for ever preserved & be kept by the power of *God* from falling: and others; (to wit) all unbelievers left in the nature of the first *Adam*; and there he manifesteth his Justice. 2. the cause of mans falling was the temptation of Sathan or the Serpent so he is called *Gen. 3.1.* note first what Sathan is that tempts and overcomes man, 1. he is a spirituall enemy to mankind, as appeares not only by his deluding of our first parents but the whole Scripture discovers as much; he goes about like a roaring Lyon, seeking whom he may devour, no sooner was man created of *God*, but he seeks presently to devour him, *God* having given forth Christ as a remedy, he presently sets upon him likewise, to devour him, if he could, and so in him all mankind for ever *Mat. 4.* Thus you see Sathan is an adversary to mankind, 2. Sathan or the devils, or the fallen Angels the Angels that fell seem to be many. *Iud. 6.* the Angels that kept not their first estate are reserved in everlasting Chaines under darknesse, unto the

Judge

judgment of the great day, so there are many devils or spirits, as appears by the man possessed by the divell, when Christ asked his name, he answers my name is Legion, for we are many. 3. He is a lying & deluding Spirit, that oft-times transformes himselfe into an Angell of light: hence it comes to passe, that he so deludes all the Sons and Daughters of disobedience, that they look upon all his workes of darknesse with delight and pleasure: and oft-times it comes to passe, that he so farre transformes himselfe into a son of light, that he deludes soules under the name of Christ, and when nothing lesse then the name of a Christian will serve, he, will be the Christ, or rather the Antichrist to deceive soules, hence it comes to passe, when downe-right Papacy will not serve, he will turne himselfe into a prelati cal shape rather then loose his rule and credit amongst the sons of men: if once Prelacy grow out of date, he can change himselfe into other shapes; if ten horns be too heavy to be born, he will be content to wear but two like a Lamb, rather then none at all.

*Q<sup>n</sup>. Why is Satan called a Serpent?*

*Ans<sup>r</sup>.* Because in his first prevailing with that woman he did either make use of the Serpent *Gen. 3.1.* who was a Subtill creature, and so comes in the Serpent unto the woman, or else secondly transformes himselfe in the shape and forme of the Serpent and so represents himselfe unto the woman, and so from hence received the denomination of a Serpent *Rev. 12.9.* In the first, then learne, that Satan usu-

ally makes use of the wisest and subtillest creatures to bring to passe his will in or by them : if the second learn that Satan can transforme himselfe into any shape or forme to delude and deceive soules.

A third cause of mans fall ; was , disobedient acting, contrary to the mind of God, *In the day thou Eatest thereof , thou shalt dye*, saith the Lord, *Adam* eateth thereof, and dieth : disobedience was the cause of mans fall *Rom. 5. 18. 19.*

*Qu.* What was *Adams* disobedience ?

*An.* Eating the forbidden fruit. *Gen. 2. 15.*

*Qu.* What was this fruit ?

*Ans.* The fruit of a Tree in the Garden or Paradise of God, *Gen. 2: 9. 16:* called the Tree of knowledge of good and evill : good, if a man did not eate of it; evill, if he did eat of it. A Tree, w<sup>h</sup>o so eateth the fruit thereof, shall know the difference between good and evill ; so he indeed knew good by the want of it, and evill by the sence & enjoyment of it: What mystery might be presented by this pleasant fruit, I shall not at present dispute, because it is something dark unto me; whether sin which seems very pleasant unto a carnal eye; or the world, which much prevails upon a carnall mind; or honour, or both: All these temptations Satan made use of unto Christ himselfe, and represented them to his eye, as a deceiveable fruit, if possible he might deceive him: And the Tree of Life representing Christ, that whosoever eateth & drinketh of him, might live for ever, *Jo. 4, 14. Rev. 22. 2.*

SECT.



SECTION 6.

*Mans misery by reason of his fall.*

**M**Ans misery by the sinne of *Adam*, was death. *In dying thou shalt dy, or thou shalt dye the death*, Gen. 2. 17. Now under the name of *Death*, the Scriptures comprehend divers things: A spirituall death in sin; so are all naturall men *dead in trespasses and sinnes*, subject to externall miseries, and deadly plagues, *Exod. 10 17*. Externall afflictions upon the body, so *Paul* 2 Cor. 1. 5. 6 the dissolution of mans externall and naturall life, *Gen. 3 5. 18. Psal. 146. 4*. The perdition of body and soule for ever: All which miseries come in by the sin of *Adam*. As the second *Adam* was the way letting in all good to mankind; so was the first *Adam* the way or floud-gate, letting in all miseries upon soule and body.

*Object.* Some will object and say, But how could *Adam* lose a spirituall life, and so come under a spirituall death? seeing he never had a spirituall life in God; how could he lose that which he never had?

*Ans.* Although *Adam* had never a spirituall life in God, yet he had a spirituall subsisting given him of God, free from sin; and so capable of defilement: For the truth is, it is the

internall part of man that sins, the forme or body of man is acted by the guiding of the internall part; so that Adam now dyes in his spirit, he hath neither power, wisdom, nor will, to do that which is well-pleasing to the Lord; he hath not only lost that wisdom, will, and power of acting in the first Adam; but likewise of believing, and so of applying that salvation tendered in the second Adam, untill he spiritually and powerfully draw up the soule unto himselfe, *Iohn 6. 44.* and so makes him not onely partaker of all that compleat righteoutnesse wrought for him; but likewise fulfils all righteoutnesse in him, *Rom. 8. 4.* Or else mans misery may be considered under these three heads.

1. A condition of death, as you have heard. *In the day thou eatest thereof, thou shalt dye the death;* that is, death internall, and death externall, and death eternall; without a meanes, or a remedy preventing it. 2. A condition of enmity, *I will put enmity between thee and the woman, & between thy seed and her seed;* & all unbelievers, which so live and remaine, are in a state of enmity, God hath not declared himselfe any other unto them; and their nature is still at enmity with God. 3. A condition of insufficiency to help themselves: Adam was not able to help himselfe, and all he could doe, was to hide himselfe, he could not deliver himselfe out

of

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of this condition : neither are all the sons and daughters of *Adam* able to help one soule out of this condition, if God help not. Therefore this should teach soules made alive by Christ, to admire mercy, and to cry *Grace, Grace*, un to the whole work of God, both in them, and for them



### SECT. IV.

*What is the meanes God hath appointed for the recovery of man out of this condition?*

**T**He meanes God hath appointed to deliver Man out of this condition, is *Jesus Christ*; and therefore promiseth Christ immediatly upon the Fall, *Gen. 3. 15*. Herein is Gods love manifested, that he leaves not man in his lost estate; but gives forth his Son out of his bosome, that he might seek and save that which was lost, and so deliver us from wrath to come, *Rom. 5. 9. 1 Thes. 1. 10*. He is *Jesus the Saviour*, and the alone Saviour of his people from their sins, *Mat. 1. 21. acts 4. 12*. that is, he is the alone way, through which the Father brings downe salvation to sinners, and through which he drawes up soules to himselfe; there is no other way

way of God, down to the soule, nor of the soule, up to God, but through Jesus, *Iohn* 1 4.6.

*Quest.* What must Christ Iesus undertake and performe; before the breach is made up, and fallen man recovered?

*Ans.* 1. He must take the sinne and fault upon himselfe, *Isai* 53.6. *1 Pet.* 2.24. *He that knew no sin was made sin for us, that we might be made the righteousness of God in him* *2 Cor.* 5.21. Admirable mercy! that when man had sinned, and lost himselfe; Jesus Christ, who never knew sin, either in act or thought, must now take upon him the sinners sin, and so be made as it were allump of sin, and this he did willingly of himselfe, he bare out sins on his owne body on the Crosse; Christ took the whole sinne of Adam, and the whole world upon himselfe, when Adam had sinned, and all mankind in him, Adam and all must have died, Christ takes the sinne upon himselfe; and so taking the sinne upon himselfe, he withall takes the curse, and so undergoes the sentence of death. The curse was, *In the day thou Eat est thereof, thou shalt dye the death.* Christ he dies the death, that so he might free man from death; and so Christ in bearing the sinne and the condemnation, recovers man out of this lost and undone condition. Two objections here need to be cleared.

*Object.* 1. Whether Christ Iesus the Second Adam

Adam bare the sins, and so, the condemnation of all men?

*Ans.* First, it is without question, that he took the sinne and fault of the first Adam upon him, and so the sinne of the world, whole nature was in him, and so taking the sin, so the condemnation of the whole upon him; else he could not have effected that work for which he came.

*Object.* If Christ beare the sin and condemnation of all, why then are not all saved?

*Ans.* 1. All are, in one sense, saved, that is, with an externall salvation from the present curse and death pronounced, and so the whole world have a being by Christ, and a redemption, a salvation, a peace, which it enjoyes by him; a mercy that they are not sensible of, *Col. 1. 20. having made peace by the blood of his Crosse, by him to reconcile all things to himselfe, whether things in heaven or things on earth, &c.* Note, all things are reconciled. What things? The same that were made by him, verse 16. All things partake of this recouciation and peace.

Secondly, all are not saved with an eternall salvation, because all do not believe. It is true, that there was a salvation purchased from the externall part of the present curse for that present sin; yet Adams posterity acting other sinnes, draw on other externall judgements; but there was

was likewise, by the taking away of the present judgement, or death threatned, a prevention of the present execution of that eternall death, included; and so a spirituall and an eternall life by Christ obtained; yet so, as that none partake of it but believers: so that although there be a salvation purchased by Christ & tendered unto all, yet none are made partakers of this salvation, but believers; and none can believe savingly, but those who are drawne up to the Father, through the Sonne by a power above themselves, who were known and beloved of God from everlasting, the Father giving forth his Son as a publick person, making satisfaction to the law of transgression, that all mankind might be brought under the tender of the Gospell; that so, upon believing, they might be delivered from both the first Covenant, and transgression, no man being (indeed) delivered from either, but by believing; all men remaining in the first Adam, and so under the Law of transgression in the spirit, unlesse believers; Christ having purchased an eternall salvation; but keeps it in his owne hand and dispenserth it in the spirit, to those to whom God gives hearts to receive both him and it: so now nothing hinders the salvation of any man, with relation to Christ, a Saviour or Deliverer from the transgression and sinne of the first Adam; (on Gods part) externally all partake of it; inreinally, onely believers: *He is*  
*the*

*the Saviour of all, but especially of them that believe.* And nothing (on Gods part) hinders the eternall saluation of all, with relation to the purchase, or price paid, but only on Gods part, his eternall purpose to draw up some into union with himselfe in his Sonne; and leaving others to believe, if they would, or could. And from hence, on the creatures part, being thus left, only a Christ tendered able to save them, if they believe, they being left of God, having neither will, skill nor power to believe, perish everlastingly, under the rejecting of the Gospel.

*Object.* It seemes to be injustice in God to condemne the sin of all upon Christ, and yet to condemne it upon the sinner too.

*Ans. 1.* It was as easie for Christ, being thereunto appointed of the Father, to make satisfaction to the Law of Transgression for the sins of all, as one. Such was his excellent worth.

Secondly the spirituall and eternall part of it remains still with God in Christ, and is handed forth to none but believers; and so it remains that there is no injustice in God to put such a worth in the sufferings of his Sonne, that it is able to satisfie the Law of transgression for all, and able to save all that come to God by him; and yet to condemne sinne, even the sinne of the first as well as the rejecting of the second Adam, in all those that refuse him, seeing his eternal purpose in all was, the setting forth of his Son as a peacemaker

maker that so there might be a visible ground upon which the beloved of God might accept of peace, and so come to enjoy that invisible union with the Father in the Spirit, which he from eternity intended: and likewise, that there might be a visible rule of rejecting all who wilfully contemne their owne peace, and so judge themselves unworthy of eternall life.

*Quest.* Did Christ purchase life and love from the hand of the Father?

*Ans.* Nay, he did not purchase life and love from the hand of the Father, but was a gift flowing forth from the fathers love: the death of Christ was not the cause efficient either of life or love: but love in God was the efficient cause of the coming forth and suffering of Christ *Ioh 3. 16. God so loved the world, that he gave his son*

*Qu.* In what sense then may Christ be said to deliver from wrath, *1 Thes. 1. 10.* And to purchase his Church with his blood, *acts 20. 28?*

*Ans.* 1. He delivers from wrath in a twofold consideration. First, from that wrath and Justice of God, gone forth in a righteous Law it being broken, wrath is gone forth upon all, because God is truth, and so in the Letter, wrath is gone forth upon all through Adams transgression, and so all unbelievers in that sense, are under wrath, and there remaine eternally if not delivered, *Iohn the 3. 2.* They are delivered



red from wrath with relation to their apprehension: never any soule comes savingly to Christ; but the first makes him sensible of an estate of Wrath, and so every believer may truly say, *They were once Children of wrath*, that is in an estate of wrath under the Law of Transgression, and so are delivered from wrath to come; because if God had not from everlasting received them into the number of those written in Heaven, they must likewise have endured wrath to come.

Secondly, he purchased his Church with his blood; and so salvation for them under two considerations: 1. He purchased his Church from the law of transgression God having said, *in the day that thou eatest thereof thou shalt dye*. Man eats and so should have dyed eternally, had not God provided such a remedy: therefore he gives his son to purchase Man from that condition. 2. He purchaseth His with his blood from wrath and condemnation in their own apprehensions: man being sensible of his lost condition, must have something to satisfy his conscience; therefore likewise the Father gives Christ, and in both these, not as the first and moving cause of any thing in God: but God out of his love gives forth his Son to effect that work. As if a man indebted for more then he is ever able to pay, the Creditor having vowed satisfaction, the debtor is cast downe and troubled exceedingly: the creditor to satisfy both his own  
word

o *The Marrow of Christianity.*

word and the mind of the debtor: sends forth his son, and fully inables him to pay the debt; he brings along the debtor with him, payes the debt, cancels the bonds and sets him free; and thus it was with the Father, man had sinned, God had said in the day thou sinnest thou shalt dye, this debt of death must be discharged: the Father, that he might be just and yet a justifier, and that the conscience of faine man whom he loved might be satisfied, he gives or sends forth his Sonne, he payes the debt, and so satisfies the word of the Father, and the conscience of the sinner, and so (indeed) is not essentially the procuring cause of love, but rather an effect of love to satifie both the word of the Father, and the conscience of the sinner, and this was Gods way from eternity through which he intended to manifest himselfe to his people.

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SECTION



## SECTION V.

*How persons come to have benefit by this  
meanes that God hath appointed  
as the way of life?*

**S**INNERS come to have benefit by Jesus Christ, by believing, *Iohn 3.16.36*. He that believeth on the Son, hath life, and he that believeth not on the Son, shall not see life, but the wrath of God abideth in him: Faith as an instrument is the meanes appointed of God by which, sinners receive, and owne Jesus Christ, and life by him. For clearing this truth, three things will be necessary to be considered.

First, what Faith is?

Secondly, how it comes?

Thirdly, the properties and effects of it.

I. What it is; Faith is the apprehending and applying Christ, and to the Father, and his everlasting grace in him. 1. It is the apprehending of Christ that is the observing and beholding of him, as he is in himselfe, the seeing of him in his beauty, and excellency, *Esa. 33.17*.  
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thine eyes shall see the King in his beauty, it is to see all that worth to be in him that the soule needes, and then 2. To apply him according to the soules present occasion, a dying Christ to a dead soule, and this Christ commends unto us to be the faith by which Soules come to enjoy salvation, *Iohn* 6. 40. this is the will of him that sent me, that he that seeth the Son, and believeth on him, may have everlasting life. (note) Hee that seeth the Son, that is, apprehends that worth and excellency, that ability the Father hath put in him to save sinners, able to save all those to the utmost that come unto God by him, and beleeveth on him, that is applieth him, receiveth him as its alone Saviour, and justifier, to them he gives power to become the Sons of God, *Iohn* 1. 12. even to as many as believe on his name. 3. This faith doth not onely apply Christ, as given forth of the Father singly, and a part from the Father, but it applies, that is, owne the Father in the Son, and that everlasting love of the Father to the Soule, brought downe through the Son; for the Son is but the Fathers way downe to sinners, *Iohn* 14. 6, *Iohn* 12. 44. He that believeth on me, believeth not on me, but on him that sent me that is, believeth not alone in Christ but believes and injoyes that everlasting good will and love of the Father, to the soule, and so seeth the Father in Christ

Christ commending love, and so giving forth himselfe to the soule, and so is able to see and say that it is indeed God that justifies, and that God was in Christ, (as the way) reconciling sinners to himselfe, not imputing their sins; and now the sinner sees that Christ never acted any thing, or brings downe any thing to the soule, but what was and is the good will and pleasure of the Father, and so faith ownes, not only Christ but the Father giving forth the sonne as the price of their redemption, *Ephes. 1. 7. Gal. 3. 13.* and way of their adoption, *Gal. 4. 5.*

2. How is this Faith obtained?

*Ans.* It is the free giift of God, as Christ who is its object and all other good things, for every good and perfect gift comes downe from the Father, God in Christ, is the Prince and Author of our faith, *Heb. 12. 2.* Looking to Jesus the Author and finisher of our faith, *Eph 2. 8. ye are saved freely by grace, through faith,* & that not of our selves, it is the gift of God; faith is the proper and peculiar giift of God, no man cometh unto me, except the Father which hath sent me draw him, it is the Father that workes all, the Father first loves, and then gives his Sonne, and then drawes soules up unto himselfe in the Son, else they never come: No man comes to me, unlesse the Father draw him, *Iohn 6.* herce it is, that the experienced soule desires to be drawn,

drawn, *Cant. 1. 2. Phil. 1. 29.* for unto you it is given in the behalfe of Christ, not onely to believe, but to suffer, that is, you who have received this gift of faith, must expect to suffer likewise.

*Obj.* But is not faith held forth in the Gospel, as the condition of the Covenant of grace, he that believeth shall be saved?

*Ans.* 1. Although it seemes in the letter of the Gospel, to be held forth as a condition of the Covenant, he that believeth shall be saved, yet it is in the spirit or mystery of the Gospel, a condition on Gods part, it is true, none can be said and say truly himselfe, that he is in the Covenant of grace, before faith; yet this faith is the gift of God, as you have heard, and if any condition it is on Gods part in the mystery, and it is his promise, *Heb. 8. 10.* This is the Covenant I will make with them, I will write my Lawes, in their hearts, saith the Lord, that is, I will take them off themselves, and make them partakers of my spirit, which shall cause them to love in God, and to live out of themselves, in God, and shall cause them to act spiritually, even as Jesus Christ himselfe acted, and so faith may be said (indeed) to be rather a branch, or part of the Covenant of grace, then the condition, for God in the Covenant promiseth to write his Law, and to give faith and all good unto the soule,

soule, he gives Christ a Covenant, and with him he gives all, having given us his Son, how shall he not with him give us all things?

2 Faith is indeed an evidence to the soule, that is in the Covenant of grace and made one with God, hence it is called, *Heb. 11. 1.* The evidence of things not seen, that is, not seen with a carnall eye, the spirit evidenceth it, and faith receiveth that evidence, and so the soule is satisfied through faiths believing of the word and spirit of God.

*Obj.* What is the meanes by which God worketh faith?

*Ans.* The meanes by which God workes faith, is, his word and spirit by the preaching of the Gospel, as the instrumentall meanes of this spirit working as the principall meanes, *Rom. 10. 14. Iohn 6. 63.* now it is true, God is not limited in his way of working, ( that is ) he hath not confined himselfe to a verbal preaching, although it is true likewise, that he ordinarily and usually worketh faith by such meanes: but a Gospell-preaching is of necessity in the working of faith: that is a spirituall Gospel-discovery of the love of God in Christ, and such a preaching may be by the spirit of Christ in reading some word; or any other way he pleaseth to work, and it may truly be called a Gospell-preaching: any spirituall Gospel-discovery to a soule, through which it is  
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brought up into Gospell-injoyments, may truly be called a spirituall unfolding or preaching of the Gospell, hence it is, that the preaching of the Letter, or a verball preaching, is no where called a powerfull and prevailing preaching, unless the spirit preach: it is the spirit that must convince the World of sin, *Ioh. 1 6*. And our Gospell came not onely in word, but in power and in the holy spirit. *1 Thes. 1. 5*. It is true, God usually worketh by means but it is as true that he can as well work spirituallly without meanes, if he please; and this he hath done much of late, I do not question but many who are spirituallly inlightned, and live in the spirituall injoyments of God, have had experience of it.

*Qu. 3.* What are the properties and effects of faith?

*An.* The properties and effects of Faith are many; It justifies the soule from sin, *Act. 13. 39*. by him all that believe are justified from all things from which they could not be justified by the law of *Moses*.

*Qu.* How may faith be said to justify?

*Ans. 1.* Not as the efficient cause of our Justification, that is, God onely in Christ, it is God that justifies who shall condemne?



But 2. Faith justifies as it receives Christ and applies him as its justification; so that it is said to justify, because it satisfies and quiets the soule in Christ who is its justification, *Rom. 4. 5.* He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Note two words: 1. He that believeth on him that justifieth: that is, Christ all that believe, are justified by him, *Acts 13. 39.* So it is Christ that justifieth; faith only ownes that justification held forth in Christ. 2. Word, *His faith is counted for righteousness*; that is either first, God never declares a man righteous and just, untill he gives him faith to enjoy his righteousness, in Christ: or else secondly, his faith is counted or called his righteousness, because he never till then enjoyed his righteousness.

And so that when I say, or the Scripture saith, that *Faith justifieth*: that is, faith receives and ownes the justification of God in Christ declared, and so soule by it lives in the injoyment of justification and freedome from sin.

The 2. property or effect of faith, is union and peace with God, *Rom. 5. 1. Being justified by faith we have peace with God.* ch. 15. 13. *Now the God of hope silyou with joy & peace through believing.*

This is one glorious effect, that those who once were a farre off, should now be made nigh by

the blood of Christ and be brought into the enjoyment of it by believing.

The third effect is, it puts the soule into the possession of the love of God, *1 Ioh. 4. 16. We have known & believed the love that God hath to us: & God is love, and he that dwelleth in love dwelleth in God and God in him.* It acts the soule above it selfe and causeth it to dwell in God, and so to dwell in his love, and this is an exceeding glorious effect, and that which in the fourth place, fills the soule with joy. *1 Pet. 1. 8. joy unspeakable, and full of glory.* What can a soule desire more, then to dwell continually in the love of God? When the soule is satisfied from its union with God, and its dwelling in God, that all the administrations and makings forth of God, is love unto it. And thus it dwells in love, and from hence is filled with joy. it causeth the soule alwayes to dwell at the right hand of God, where *is joy & pleasure for ever more.*

Fifthly, in a word to conclude, the effect of faith is such, as that GOD by it workes up the soule to an internal and external conformity to Christ in some measure, with a spirituall and eternal conformity in perfection in another world, *1. Iohn 3. 1, 2, 3. Phil. 3. 19.* where faith shall cease, and love and unity be made perfect, *1 Cor. 13. 13.*



SECTION VI.

*Wherein is the condition of persons restored by  
Christ & their union with God discovered?*

**T**He Restauration of persons by Christ may be considered, 1. Either external and generall : or else 2. more special and spirituall.

First, externally and generally, and that hath a relation to all, it is as ye have heard formerly, 1. **A** condition of being in the world. 2. **A** condition of possibility of a spirituall and eternall well-being in God, if God in his Sonne draw up the soule to himselfe, *Ioh. 6. 44.*

But secondly, and that I principally intend, is the more speciall and spirituall condition of soules thus drawne up to God in Christ; it is not onely a restauration to the condition of the first Adam, with relation to a freedome from sin. This every believer enjoys by Christ, a freedome, a justification from sinne. But secondly, every soule drawne up out of it selfe to God, is brought into the condition of the second Adam; which is a condition as far above the first, as the Heaven is above the Earth: For, the first man is above the earth, earthly;

*the second man is the Lord from Heaven: and as all men have born the Image of the earthly; so those who believe, beare the Image of the Heavenly; and as is the Heavenly, such are all they that are heavenly, 1 Cor. 15. 47, 48, 49. And wherein in Christ exceeds the first Adam, therein believers exceed; for they are as he is, even in this world, 1 John 4. 17.*

Now the condition of Christ. and so the Saints, exceeds the condition of the first Adam, not only in their being upheld by God: but principally, in these four particulars:

1. In their spirituall relations unto God: Christ, and so all believers are related to the Father as Sons, and that not only by creation, as the first Adam, or naturall generation: but first Christ a Sonne by a spirituall proceeding and comming forth from the Father, who was eternally one in the Father, and so in him all believers are made by the same spirit, the adopted sons of God, being made partakers of the same divine Nature. Adams Son-ship was in the flesh by creation, ours in the spirit by regeneration, and the spirit of adoption, which is indeed a mystery to all naturall men, and worthy to be looked into and knowne of all the sonnes and daughters of Syon, 1. John 3. 1, 2, 3. *Behold what manner of love is this, that we should be called the sons of God.*

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2. Relation of Christ, and so of the Saints as of sons, so of a spiritual union with God, not only a union by way of peace, but a union of spirit: thus was the Father and the Son one, *Iohn 14. 10. 11. Ioh 10. 30. I and the Father are one.* And thus are all the Saints one in the Father & the Son, and in and with each other in the spirit, *Iohn 17. 21.* It was a part of the prayer of Christ, who was heard in all things he asked, *That they also may be one in us:* Now the union of the Father, Sonne, and Saints may be considered, either as first a union of spirits; The Lord poured down of his Spirit abundantly upon the Lord Jesus, according to that Glorious prophesie, *Esay 11. 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsell and might, the spirit of knowledge and the feare of the Lord.* And this was fulfilled when Christ was baptized *Mat. 3. 16. Iohn 1. 22. 23.* Of this spirit are the Saints made partakers, *Ioh. 14. 16. 17.* I, saith Christ, “will pray the Father, and he shall give you another Comforter, and he shall abide with you for ever even the spirit of truth, whom the world can not receive, This spirit of Christ, or this spirituall anointing, is that which every sou and daughter of God are made partakers of, *Rom. 8. 9.* Now if any man have not the spirit of Christ, he is none of his, Christ dwells spiritually in all the Saints,

Christ is in you, except ye be reprobates. Therefore it concerns all who professe themselves to be Christians, to examine themselves. It is much to be feared, that there are exceeding many carnall Christians, I meane, that beare the name of Christians, and that in a more then a common and ordinary way. *And if Christ be in you, Rom. 8. 10. the body is dead because of sinne*, that is, the body is a dead and sinfull body, and cannot act toward God; & if Christ be in you, you shall be sensible of it. Never a soule wherein Christ dwells, but is sensible of its owne deadnesse, through the dwelling of Christ there, *Col. 3. 8. Ye are dead (saith the Apostle)* and your life is hid with God in Christ: but the spirit is life because of righteousness, that spirit of Jesus that adopteth sons to the Father in him, and hath discovered and made the soule partaker of the righteousness of God in him: lives and acts continually in the spirituall Christian. Hence it is, the Apostle could say by experience, *Gal. 2. 20. I live, yet not I, but Christ lives in me*: Thus are the Saints made partakers of the same spirit of life that was in Christ Jesus, *1 Cor. 6. 17. He that is joyned to the Lord is one spirit, of the same anointings, and the anointings that ye have received shall teach you all things, 1 Ioh. 2. 27.*

2. They that are joyned to the Lord, are made partakers of the same power: there is a union with

with the Father in his power, the spirit of might was powred upon Jesus Christ, and he stood in the power of the Father: as he came forth in the wildome of the Father, so he acted by the power of the Father, and this power the first Adam never had, and as Christ the head was upheld in the Fathers power, he was anointed with the holy spirit and with power, *Acts* 10. 38. All power in Heaven and Earth was given to him, so that he stood in the power and strength of the Almighty (and this did not the first Adam, if hee had, then he had not fallen) he is called, *Esa* 9. the mighty God, the everlasting Father, the Prince of Peace, so that he stands while God stands; So likewise this is the condition of all the Saints, spiritually made one with God in him, the same power upholds them that upheld Christ, they are kept by the power of God unto salvation, Gods power is become the Saints power: A glorious word of comfort for the Sonnes and Daughters of Sion, with relation to afflictions, either externall or internall, they stand not in their owne strength, they are not founded upon their owne bottome, they are out of themselves, the power of God is theirs, and they may conclude with comfort, that while God stands, they shall stand, he hath promised to be with his in affliction, to uphold them, to comfort them, to carry them through in his bosome: If the  
Saints

Saints were but sensible of this truth, that the power of God is for them: it is that would exceedingly help them against the feare of falling.

2. Consider this might be a warning to the Saints, to take heed of acting in their owne power, but in all undertakings to see themselves acted by a power aboye themselves.

3. As there is a union of spirits, a union of power; so there is a union in wildome, the wildome of God is become the Saints wildome, and that not as in the first *Adam*; he was made partaker of wildome; God imparted wildome unto him, so as to make him a reasonable man, humane wildome according to his humane nature: so that here dwelt in him, as you have heard formerly, a humane perfection in this particular: but the second *Adam*, Christ, was not only made partaker of the gifts of wildome but he was the very wildome of the Father, hee was both the power and the wildome of God, he had the spirit of wildome powred downe upon him, hee dwelt in the Fathers holcme, and lived in the knowledge of the whole Councel of G O D, and from hence he never did his owne will, but the will of the Father, and as Christ, so all the Saints are made one in this wildome, Christ who is the wildome of God is made unto us, wildome. *1 Cor. 1. 30.* not only by way of imputation, but by the operation of the same spirit who



who dwels as truly in every believer as in Christ, and as the wisdome of the spirit increaseth, so the wisdome of the flesh decreaseth: that wisdome in the first *Adam* was a humane wisdome, this a spirituall and heavenly wisdome, this wisdome destroyes that wisdome: that is, in the things of God, he destroyes the wisdome of the wise, and brings to nought the understanding of the prudent: that wisdome sets the creature a-working; this sets the creature a believing: that wisdome carryed on the creature in its owne power: this spirituall wisdome sets the creature out of himselfe in the power of God: that wisdome carryed on the creature to the answering of God in the Letter (and yet in all comes short) this wisdome carryes on the soule, where it dwells, not after the oldnesse of the Letter, but after the newnesse of the spirit: in a word, that wisdome could not help to the knowledge of God in the spirit: this doth, *1 Cor. 1.* After that in the wisdome of God, the world (*viz.* in the wisdome of the first *Adam*) by wisdome knew not God, but the wisdome of Christ teacheth the spirituall knowledge of God, *1. Cor. 2. 12. 14. 15. 16.* Hence it is, that those who are taught of God, despise the worlds wisdome, and are content to be fooles to the world, and in the worlds eyes, that they may be wise in God. Hence it is likewise, that so many ignorants, in the wise and  
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learned mens account, are made partakers of the knowledge of God in the mystery; which (indeed) according to the word of the Apostle, *1 Cor. 1. 27.* confounds the wise and learned, and mighty things of the world: this being a truth, that Saints are made one in the wisdom of the Father. How should this, in the first place encourage them to look up to the Lord, for the more full enjoyment of this spirituall wisdom? that as they are made one in the wisdom of God, so they might live in the same wisdom: and from a deep sense of their own folly, to look unto the Lord for continuall teachings, and leadings forth in the spirit, expecting that promise to be fulfilled, Thou shalt heare a voice behind thee, saying; *This is the way, walke in it, when thou turnest to the right hand, or to the left. 2.* This might be a ground of comfort to the Saints, in all their walkings with God: the wisdom of God is theirs, that God, with, and in whom they are made one, is their wisdom; and in the conclusion they shall be swallowed up in the perfection of it, as Christ himselfe, *1 John 3. 2.* 3. This might answer that foolish opinion of they world, who look upon the most spirituall Saints, as the worst fooles in the world: It is true, the wisdom of God is folly with men; but if the could look with a spirituall eye, they should see that those people are the only wise people, wise  
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in God , and those who live below upon Creatures, and things that will not, nor cannot satisfie, are (indeed) in Gods account the only fooles, and they themselves shall be driven to confesse it one day. 4. Christ and the Saints are made one with God in righteousness; Gods righteousness was Christs righteousness: for the fullness of the God-head dwelt in him bodily; He was filled with the spirituall in-dwellings of God; who continually acted him according to the divine pleasure, and as the second man was made one in the righteousness of the Father, so are all the Saints made one in the same righteousness: he was made sinne for us, that we might be made the righteousness of God in him, 2 Cor. 5. 21.

*Quest.* How may the Saints be said to be the righteousness of God in Christ?

*Answ.* Either, First in the Letter; there is a righteousness presented, which is the first thing sinners are made partakers of; that is, the righteousness of a Christ, dying upon the Crosse, making satisfaction to the letter of the Law, and to the conscience troubled, by reason of that letter, which is (indeed) the cause of sin, for where no law is, there is no transgression; Now Christ dying upon the Crosse, satisfies the Law; and likewise upon the sight and application of him, satisfies the troubled conscience. This is the first right-

righteousnesse of God discovers to the soules of sinners, and by faith makes them partakers of it, and this is called the righteousnesse of God, because God gave forth his Son, inabled him to go through, and by his suffering, to obtaine such a righteousnesse for his people, that might both satisfie the Law transgressed, and the Conscience of mans transgressing.

Secondly, in the spirit, the Saints are made the righteousnesse of God; that is, God, now as in Christ, dwells and acts in the Saints by his Spirit, writes his Law in their hearts, makes them partakers of his owne nature, and so goes on in fulfilling his owne righteousnesse in them. For the righteousnesse of the Law in the Spirit is fulfilled in us, as well as the Law in the Letter for us, who walke not after the flesh; that is, after the Law in the Letter, but after the spirit of Christ who dwels in us, and acts according to its own pleasure, and so by degrees drawes up the spirits of his people to himselfe, untill at last, they are swallowed up in the fulnesse, of the righteousnesse of God in the Spirit, and be made wholly and for ever one in the Father with Christ, *1 Iohn 1.2.* A glorious mysterious truth, meet to be knowne of all spirituall Ones; this is the top of the Saints glory, and their height of spirituall perfection, the knowledge and enjoyment of  
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this spirituall Onenesse in the Father, and in the sonne, *1 Iohn 2.2, 4.*

5. There is an Onenesse in love and delight between the Father, Son, and Saints: the Fathers love and delight is in his Son, and Saints, *Mat. 3.17. This is my beloved Son, in whom I am well pleased;* well pleased with his Son, and with his Saints in his Son. Hence the Lord speaking after the manner of men, is said to delight and sing and rejoyce over his people, even as the Bridegrome rejoyceth over the Bride *Esa 62.5. Zeph. 3.17.* to rejoyce even with joy and singing; So Likewise it is the delight and joy of the Saints to live in the Fathers love, the very thoughts of it is precious, and the injoyment of it, exceeding glorious, though the soule seemes to come short of the perfection of that injoyment in this world, yet what it sees and injoyes, with the expectation of perfection in another world, fills the soule with joy unspeakeable and full of glory; and now as the soule dwells in the Fathers love, delight, and joy; so likewise it dwells in the Fathers will, and it delights in, and is well pleased with the will of the Father, it can say with Christ what ever temptation presents it selfe, *yet not my will, but thy will be done,* such is the Onenesse betweene the Father, Sonne, and Saints, they delight and take pleasure in each other.

6. There is a union in glory likewise; the Fathers  
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thers glory is the Sonnes glory, and the Sonnes glory is the Saints glory, what this glory shall be is unconceivable and unexpressable, to go about to expresse it, either with tongue or pen, would rather darken it then illustrate it: yet a word by the way; the perfection of the Saints glory shall be the enjoyment of all things in God, who is, and shall be their everlasting fullnesse in the spirit. Those who dreame of a Kingdom after the flesh, or of any externall pleasures in the highest measure, discover themselves, to have exceeding carnall thoughts of the Saints glory: It is true, they shall have a Kingdom, but a spiritual one, so called, because injoying all spirituall satisfactions in the fountaine, when the body and all the whole internall and externall part of man shall be turned into spirit, *1. Cor. 15. 44. And our vile body shall be changed & made like his glorious body.* In a word, Such is the Saints Glory, and shall be in the perfection of it, through their union with God in Christ; that we must conclude with *1 John 3. 2.* We are already the Sons of God; but it doth not yet appeare what we shall be, But this we know, when Christ shall appeare, we shall be made like unto him; and this is enough for us to know: And as there is an Onenesse betweene Father, Son, and Saints; so likewise there is a spirituall union betweene the Saints: this was Christs prayer who was heard in all things he prayed for; that the  
Saints

Saints might be one, as he himself was one, in, and with the Father: the union of the Saints, is not a carnall union, but a spirituall: they who are joynd to the Lord, are one Spirit.

*Use. 1.* To encourage all the Saints to presse forward in the power of the Lord, after a farther knowledge and injoyment of this spiritual union with the Lord, and with the Saints: Truly, friends, as this was not onely the resolution of the Apostle himselfe, *Phil. 3.* but his prayer for the *Ephesians*, 1. 16, 17. That the God of our Lord Jesus, the Father of glory, might give unto them the spirit of wisdom, in the Revelation of him, that their eyes being inlightned, they might know what was the hope of their calling, and the riches of his glorious inheritance in the Saints: so is it my desire, not onely to presse forward in the power of God, after the knowledge of this mystery; but that all the Saints might live in the knowledge of it, that their hearts might be comforted together, being knit together in the spirit of unity and love. The effects of the knowledge of this blessed union will prove exceeding glorious.

1. It is that will produce a glorious spiritual communion, and fellowship, with the Father, Son, & Saints; union alwayes being that which produceth communion, even a civil union with the flesh: whne once the Lord saith, concerning

man and woman, they are no more twaine, but one flesh, that produceth fellowship and communion after the flesh: so likewise, and much more doth a spirituall union produce a spirituall communion and fellowship; a fellowship and communion with the Father and the Son, in all his administrations, in all the wayes and acts of his providence, civill or spirituall: the spirituall Christian enjoyes God in all, 1. *John* 1. 3. Our fellowship is with the Father, and his Son Jesus Christ (Christ and the Saints from their union with each other.)

1. They dwell together in the spirit, they are his house, and he dwels in them; the Temples of the holy spirit, and they dwell in him: they who dwell in God, dwell in love.

2. They eat together in the spirit. Eat, O friends; drinke, yea, drink abundantly; the Lord takes as it were spirituall satisfaction in his Saints, and they take spirituall satisfaction in the Lord; it is their life to live in the injoyment of him.

3. They walke together in the spirit, they have their garden and galleries, and pleasant delights.

4. They talke together, and commune with each other in the spirit, the Lord he makes forth himself in the spiritual discoveries of his love to his Saints, and then they are carried forth to tell him of it, to admire him in it, and to praise him



him for it: and thus there is many sweet conference and heart-discovery betwene the Lord, and a spirituall Christian, which makes the soule to revive within it selfe.

5. Christ and the Saints lye down together in the spirit, and take their fill of love each with other, they sleep, as it were, in the bosome of each other, and so they rest themselves in love. And this likewise produceth fellowship amongst Saints, a fellowship in spiritualls, fellowship in temporalls, And they continued in the Apostles doctrine, and fellowship, in breaking bread and prayer, and breaking bread from house to house, being filled with gladness and singleness of heart, *Act. 2.* And they who believed had all things common; a community as well as a unity; that is, so far forth, as need is, & calls for it; so in gifts, so in all things, *1. Cor. 3. 22.* *All is yours, Paul, Apollo, and Cephas:* And Secondly, the knowledge of this spirituall glorious onenesse, which the Father produceth an exceeding earnest desire in the soule enjoying of it; to live more and more in that glory. What is the reason Professors content themselves to be so low, so carnal in their minds, but because they were never acquainted with, nor enjoyed higher things? but the Apostle who had seen and tasted of that glory, forgets all behind, and presseth forward; if so be, that he might obtain the resurrection of the dead, *Phil. 3.*

and apprehend that for which he was apprehended, that love, that grace, that God who had apprehended him. Certainly, that soul who hath once tasted how good, how gracious the Lord is, in the spirit, can never be satisfied with the knowledge of him, in the letter. 3. the knowledge of the spirituall union with God produceth an acting more in and after the spirit of God: How doth the creature set it selfe a worke and acts it selfe even in the letter of the Gospel, as well as formerly in the letter of the Law, for want of knowledg of the union in the spirituall power of the Lord, although without Christ, that is, not being acted by Christ; we can do nothing; the Creature being unacquainted with that spirituall mysticall union with God, acts himself in the things of God. 4. The knowledge of this spirituall union with God, produceth the killing and crucifying of that earthly part: nothing kills and destroyes the flesh, but the rowing up in the spirit. Oh! how would the soule many times be content to undergoe any thing, so it might be rid of pride and selfe, and those fleshly corruptions, and why? it is the growing up in the spirit, that destroyes the flesh: the more you live in and after the spirit, the lesse after the flesh. 5. It is that will help us to know Christ and the Saints, the more in and after the spirit, the lesse after the flesh, and so will  
produce

duce a more spirituall communion amongst all the spirituall Saints of Jesus. 6. And lastly, it is that will make the thoughts of a change exceeding sweet, because the soule lives in expectation of a glorious freedome, from sin and sorrow, and a full perfection of spirituall and eternall glory; therefore it can be contented to be dissolved, and to be with Christ; whichs best of all, where it shal for ever live in the continuall admiration of, and glorying in the spirituall enjoyment of God, whose worke shall be everlastingly and fully to enjoy, and freely to sing praises unto the Lord.

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## SECTION

## S E C T. VII

*Wherein is declared what the Law is, and what the Gospel is; With the difference between them both in the Letter, and in the Spirit.*

**T**HE Law in the Letter is a rule of Life answerable to those moral principles of nature left in man since his fall; the substance of which Law, was written in the heart of the first *Adam*, and was contained in that Verball word; *In the day thou eatest, thou shalt die the death.* Man having yet the principles of that law remaining in him, God having by the promised *Messiah*, given a farther being to mankind in the world, he gives forth the righteous Law more at large in the letter, that so his creatures might have a rule in the Letter, to walke by, and likewise might be the more sensible of the losse of both; that principle and power they had once in *Adam*, given unto them; and likewise with it given, though not the same power, yet the same promise of externall life in the Land, God gives them. 2. The Law was that by which sin came: that is, by which sin became sinfull: For it is true, had not God given a Law; yet man would have been acting contrary to the pure mind of God: therefore he give a Law, that

that sin might become out of measure sinfull, and it was added, because of transgression; for where no Law is, there is no transgression: For by the Law, was the knowledge of sin, and so it was an administration of death, both in the hands of *Adam*, as well as *Moses*, 1. Cor. 3. 6. 7.

3. The Law in the letter was an Image or Character of that spirituall righteousness, God intended to bring in by Jesus Christ: as *Adam* was an Image of that spirituall perfection God intended to make his partakers of in the spirit by Christ; So this Law in the letter was a rule answerable to that morall principle of righteousness in *Adam*, & a Character likewise of that spiritual righteousness that every believer attains in Christ: the righteousness of the law in the letter, was not that believers enjoy in Christ; but that righteousness *Adam* enjoyed in his state of innocency. It was not the righteousness of God; but a Character of that righteousness, holyness and purity, that all believers are made partakers of in the spirit: It was not that righteousness, by which God intended to give life and glory eternally; but such a righteousness which had externall promises annexed unto it: For, if there had been a Law given, that could have given life; then righteousness had been by the Law. Wherefore I conclude, that the Law in the letter

was but a Character of the spirituall righteousness of God, which is the life of the Saints, and that by which God never intended to justifie any to eternity : for the law in the letter killeth, not justifieth; but the spirit giveth life, 2. Cor. 3. 6. The law was given to *Adam* in the letter, and *Moses* was the Minister of the law in the letter, but *Christ* is the Minister of the law in the spirit : Therefore *Moses* saith himselfe, *A Prophet shall the Lord your God raise up unto you, like unto me, him shall you heare in all things*, Acts 3. 22, 23, Deut. 18. 15.

*Obj.* It is said Rom. 15. 8. that *Iesus Christ* was the Minister of Circumcision.

*Ans.* True, he was the minister of it for the truth of God, to confirm the promises made unto *Abraham*, he was a Minister of it, so as to fulfill the truth held forth in it : So the word Minister, (*Diaconos*) signifies, God having promised *Christ* to come of the seed of *Abraham*, he gives forth circumcision, and divers other Ordinances, as Types representing him, and he is the Minister of all, to act and fulfill all, and to be the substance of all those Types for the truth of God : else God had not been true in his promises, neither had salvation been obtained either by the Fathers, to whom the promises were made, or the Gentiles,

riles who were a farr off, and likewise included in the promises; Therefore he was the Minister of circumcision for the truth of God, to confirm the promises unto the Fathers, and likewise that the Gentiles might glorifie God for his mercy. Not so much a Minister in the giving forth of it; but in the fulfilling of it, which gives occasion to the Gentiles to rejoyce and praise the Lord.

*Obj.* Paul applyeth the words of *Moses* in the Law, *Deut.* 30. 12, 13, 14. *Rom.* 10 6, 7, 8. to be the righteousness of faith, the righteousness of faith speaketh on this wise.

*Ans.* It is true, that Christ and the righteousness of the Gospel, was included in the Law. There was a literall or externall righteousness expressed in the letter, to which were externall promises annexed: but there was a spirituall and internall righteousness included, which only beleevers were made partakers of, which was a righteousness brought in by Christ, and obtained by faith, which is the law in the spirit, or that spiritual righteousness of God, that beleevers are made partakers of, which is the second thing propounded, what the law in the spirit is.

Secondly, the law in the spirit, or the spirituall righteousness contained in the law, as you have already heard, is the righteousness of  
God

God, which every believer is made partaker of. Note these two words for the more full clearing of it.

First, that there was a spirituall righteousness included mystically in the letter of the Law, which none ever saw into; but those spiritually enlightened. *Paul* had experience of it, *Rom. 7. 14. For we know that the Law is spirituall, but I am carnall:* The Law in the letter was not spirituall: For the same Apostle could say, that he walked concerning the righteousness of the Law in the letter, *blamelesse. Phil. 3.* yet he calls it a fleshly walking: *If any man had cause of glorifying in the flesh, I much more.* And he saith, *he was alive once without the Law; but when the Commandment came, sin revived, and I died, Rom. 7. 9.* alive, without the law, in the letter: by that it was he judged himselfe to be alive; he walked concerning that, blamelesse; but when the Commandment came, that is, when the spiritual righteousness of the Law was unfolded, which was no lesse then the righteousness of God; then he saw how short he came of that righteousness: he was yet but in the letter, in the flesh, and not in the Spirit; *Then sin revived, I died.*

Secondly, that this Law in the spirit, is that spirituall righteousness of God, that believers are made partakers of, *1 Cor. 3. 6. The letter killeth,*



*leth, but the spirit giveth life.* The letter killeth, the letter requireth an exact and perfect obedience, which none was able to performe; and so the very letter of the law did kill. So at first it killed *Adam* and all his posterity, and so it killed the *Jews*, being given forth in a more large way; for it was the administration of death: but the spirit giveth life, *viz.* the Lord *Jesus*, the spirit and substance of the law, both morall and ceremoniall; for the first man was made a living soule, to answer a morall righteousness; the second was made a quickning spirit, to give life to those, dead in the first *Adam*: And as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe, and he quickneth whom he will, *John 5.* The Law in the letter killeth; the Law in the spirit quickneth: Therefore *Christ* saith, *I came not to destroy, but to save, John 12. 47.*

Secondly, what the Gospel is, There is likewise the Gospel in the letter, and the Gospel in the spirit: The Gospel in the letter, which properly doth signifie glad tidings; and this Gospel is to go forth amongst all; but none are made partakers of it in the spirit, but believers: All are made partakers of it in the letter, it is glad tidings to all, and that in a double sense: 1. It is glad tidings to all; for all have a being by it: it is that which hath made peace for all; an external peace, in taking away that present curse.

Secondly,

Secondly, it is that wherein internall and externall peace is held forth and propounded to all, which is glad tidings; none are exempted in the letter, till they exempt themselves through unbelief, and so judge themselves unworthy of eternall life.

Secondly, there is the Gospell in the letter likewise, as it is a Gospel of spirituall peace and reconciliation. And thus every believer receives it first in the letter, through the power of the spirit, and this is Christ in the flesh, dying upon the crosse, taking away the condemnation of the Law in the letter. And this is that answers the guilt of sin in the natural conscience, a visible satisfaction for a literall transgression; This was Gods way to take away sin, and this is the first discovery God makes of himselfe to a sinner, because he is pleased to conform himselfe to that way that might best suit with our understanding, and so by degrees to draw us up more in the spirit unto himselfe, and this is the Gospell in the letter, answering the Law in the letter, and the conscience troubled through the sense of sin, which is the first knowledge of Christ; and is (indeed) but a knowledge after the flesh, and so is in the esteem of the Apostle, but a carnall knowledge (that is) being compared to the spirituall knowledge: therefore the Apostle saith,

1. Cor. 3. I cannot write unto you as unto spirituall, but as unto Carnall, even as unto Babes in Christ. Note, I do not speak thus of the knowledge of Christ upon the Crosse, and the application of it, taking away the guilt of sin, as a low and slight thing in it selfe: For first, it is Gods way to satisfie sinning soules, and so none ever partake of mercy, but by this way. Secondly, it is that, being wrought by the spirit of Christ, brings soules under the denomination of children, 1. John 2. 12. Thirdly, it is that by which the soule injoyes much joy and peace; who so hath obtained it from the Lord, hath obtained a good degree, and much boldness in the spirit. Yet fourthly, God usually by this way, brings soules up into a spirituall union with himselfe, and in comparison of the soules injoying of God in Christ, the Scripture calls it a carnall or fleshly knowledge: and doubtlesse many may attaine the knowledge of the Gospel in the letter, and may own a dying Christ upon the Crosse, and yet be but a humane faith, a literall Gospel, and never truly known in the spirit. But those who are brought to the knowledge of and believing in Christ dying upon the Crois, by the saving worke of the spirit, shall grow up in the more spirituall knowledge of him,

Secondly, the Gospel in the spirit is the righteousness of God imparted in the spirit to the be-

believer: it is the making of the believer partaker of the same nature, of the same spirit that was in Christ Jesus. The Gospel in the spirit is the same as the Law in the spirit, and represents the spiritual righteousness of God, with which he intends to cloath his people, and it is called, *The righteousness of God in Christ*, 2. Cor. 5. As there was a literall transgression of the Law; so there is a Gospel in the letter, to answer it; and a Christ dying upon the Crosse. As there was a spirituall righteousness included in the Law, so likewise is there a spirituall righteousness in the Gospel, that is, in Christ, they are both in Christ: the former righteousness is the knowledge of Christ, without, as dying, and satisfying: the second, is the knowledge of Christ spiritually formed in us, which is here done in part, and we shall in the conclusion, be wholly changed, and swallowed up in that spirituall righteousness. And indeed here lies the great mysterie of the Gospel in these three particulars.

1. God in Christ, 1. Tim. 3. 16. 2. Christ spiritually in the Saints, *Christ in you the hope of glory*, Col. 1. 27. 3. That full spiritual change into the spirit at the last day, 1. Cor. 15. 15. So that this is the glad tidings of the Gospel in the spirit, not onely that we are made one with God; but likewise that we are made one in God; he dwelleth in us, and we dwell in him, and we  
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now serve no longer in the oldness of the letter, that is, with our old nature, in the old letter, given forth to *Adam*, and by *Moses* to the old end, the obtaining of righteousness, but in the newness of the spirit, that is the renewed mind by the spirit, to a new letter written in the heart to a new end, to glorifie the name of our Lord Jesus, & to declare our conformity to him in the spirit. That this is in the Gospel, in the spirit, which the Lord Jesus brings up his unto by degrees; the Scriptures in the spiritual understanding will declare, not onely for conformation, 2. Cor. 5. 16. with Heb. 10. 19. 20. In the first, the Apostle saith: *Henceforth we know no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth we know him no more after the flesh.* Note, first there is a knowledge of Christ after the flesh even of the Saints; *Although we have known Christ after the flesh, yet know we him no more.* Why? v. 17. *If any man be in Christ, he is a new creature,* Christ is formed in him after the spirit, and he comes now to know a spirituall Christ within him, as well as a fleshly Christ without him. The 2d. Scripture saith, *We have boldnesse to enter into the holiest, by the blood of Christ, by a new and a living way, that he hath consecrated for us through the veil; that is to say, his flesh:* where likewise note, that the blood of Christ, is but the way into the holiest, and the

the flesh of Christ is the veil, through which we enter into the holiest, that is, into the spirituall and heavenly injoyment of God. We come first to the flesh, and secondly to the spirit, the flesh being the way to the spirituall injoyment of him, where Christ is entered already in the perfection, and will in conclusion draw all his spiritual Ones after him unto the same perfection, into the same glory.

*Object.* If this be the Gospel in the spirit, to know Christ no more after the flesh, and to live in the spirit, to looke upon Christ as the way, in the flesh, into the spirit or holiest where he is; then what need of faith so much spoken of in the Scripture, *the just shall live by faith, and we are justified by faith,* &c.

*Ans.* 1. Faith may be acted not onely on Christ dying upon the crosse, but in Christ living in the soule: that is, my believing that Christ is spiritually formed in me; as well as that he hath dyed for me, that I am justified in the spirit, as well as in the flesh; faith hath the same object in the spirit, as in the flesh, to believe that Christ lives spiritually in the soule, and that it shall be swallowed up in the conclusion, wholly in the spirit.

2. There may be often occasions to make use of faith likewise, while we are in this body of flesh: although the soule obtaines a good degree

degree of the enjoyment of the spirit from, and in God ; yet there will be through the presence of corruption, some stirre and trouble; and this God in his wisdom permits for ends best known to himselfe. The Apostle *Paul*, who lived exceeding highly in the spirit, sometimes in the third heaven, that is, in the highest discovery of God ; yet he meets with a thorn in the flesh, the messenger of Satan to buffet him, that was, some strong lust in the flesh, that might cause him to look down again: And the reason he renders, *Lest he should be exalted above measure*, 2 Cor. 12. For, the truth is ; if God should cause any one to live alwayes in heaven ; that is, above all lusts and corruptions, in the highest discovery and enjoyment of God ; hee would be ready to be lifted up above measure. Experience teacheth us as much, ready to look upon all knowledg and enjoyment, believe it to be nothing but carnall ; therefore he brings down *Paul*, that he might exercise faith, and live upon grace as well as others. *My grace is sufficient for thee, my strength shall be perfected in thy weaknes*, So that notwithstanding this life of a Christian in the spirit ; yet there will be the use of faith alwayes either in the spirit, or in the Letter : sometimes God brings a soule to live upon grace, as it was revealed by Christ in the flesh

and brought home and enjoyed by the spirit; when we are at home in the body, we are absent from the Lord in the Spirit; but when we are absent from the bodie, wee are at home in the spirit.

3. There is a continuall use of faith, & that of the most spirituall Christian, with relation to the perfection of our eternall enjoyments: for the Saints doe not onely enjoy a oneness with God here, and from hence much spirituall and internal glory; but by faith believes, and hope expects that perfection of glory hereafter, wherein it shall be perfectly made like unto Christ, *when this vile body shall be changed, & made like unto his glorious bodie*, which at present so acts it selfe even in the Saints, which prevents them even of that perfection of glory, which they by faith expect when the change comes: *when corruption shall put on incorruption, and mort all shall put on immortality: when this naturall bodie shall become spirituall*; then shall be fully enjoyed what hath been by faith believed, & by hope expected; and of this hath the spirituall christian a tast by the spirituall enjoyment of God here, although not as then so fully swallowed up in that glory.

*Obj.* But it seems that Christ in the flesh is the  
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the way to Justification and glory, the way into the holiest, which is heaven it self, *where none shall enter till they are changed, but Christ who is entered already,* Heb. 9. 24.

*Ans.* True, Christ is entered into heaven it selfe only in perfection; but believers they enter likewise in part, viz. when they are got within the veil, that is to say, the flesh; then they see into the spiritual mystery & mansions of glory unconceivable, and indeed un-utterable, as the Apostle saith; and desire to live continually within the veile, if it might be, while they are here, yet they are raised up more and more in the spirit: and in the conclusion, shall be for ever with Christ within all veiles, which was best of all; as the law in the Letter was a veil to the Gospel, both in Letter and Spirit, 2 Cor. 3. 14. So is the Gospel in the flesh a veil through which, and within which all the Saints by degrees shall fully enter.

*Qu.* What is the difference betweene the Law and the Gospel?

*A.* The difference is both in the Letter, & in the Spirit; the Gospel in the spirit is the substance of that righteousness, spiritually included in the law, as the Type, Image, or character of that spirituall substance the Saints are partakers of. Hence it is often called the Law in the

Spirit the Letter killeth, the Spirit giveth life, & I through the Law am dead to the Law, that I might live unto God, *Gal. 2. 19.* that is, I through the Law of the Spirit, that is, the righteousness of God in Christ, am dead to the Law in the Letter, that I might live unto God in the spirit, and not to the Law and selfe in the Letter.

2. Difference is in the Letter, of the Law, and so of the Gospell, and this is glorious, for the Letter of the law requireth a righteousness that was broken; death seisseth on all by that meanes, the Gospell in the Letter holds forth a righteousness in Christ, fulfilling the letter of the law, so that what righteousness is in the law required, is obtained by Christ, and every beleever is made partaker of it, and so the difference is, 1. The Law prescribes a Rule, the Gospell fulfills the Rule, *Mat. 5. 28.* The law requires a righteousness, the Gospell fulfills that righteousness. *Rom. 10. 3.* The law was the administration of death; the Gospell, the administration of life.

*Quest.* Is not the law in the letter, a Rule to believers?

*Ans.* 1. Not as it was handed forth by *Moses*, from Mount *Sinai*: so it was a killing letter; but 2. as it was taken into the hand of Christ, and so satisfied and handed forth by Christ,

Christ being turned into Gospel-Rules; it remains a rule, so far as we are in the flesh, I meane, in the knowledge of Christ after the flesh: but as God writes his Lawes in the hearts of his people, and taketh them up in the spirit; so shall they live above the law in the letter, even of the Gospel; yet not without: for they have it within them: it is in their hearts, and so they are a law unto themselves; Then the rule in the letter is as a stay in the hand, or as a guide in the way, helping the soule up to the Spirit, and then he walkes not after the flesh, but after the spirit, having the law of the spirit of life within him, guiding him in the way of holinesse, and so that Scripture is made good, 1. Iohn 3. *The anointings which you have received shall teach you all things, and ye need not that any man teach you: and the spirituall man judgeth all things, yet he himselfe is judged of no man, 1 Cor. 2. 14.*

Application: To encourage the Saints in the power and spirit of Iesus to presse forward after this knowledge, and injoyment of God in the spirit: this was *Pauls* resolution, who had tasted of the spirituall discoveries of God (as deeply as any) to presse forward after perfection, *Phil. 3. Forgetting things that are behind, not alwayes living below.* The effects of it wil prove very glorious, 1. It is that by which you shall be

able with the more evidence of light & truth, to judg of things that differ, the spirituall man judgeth all things. 2. It is that will make the life of a Christian exceeding glorious, carrying him through all difficulties with much spirituall joy. 3. It is that will put a period to all differences and divisions amongst the Saints. Divisions flow from our ignorance, and dwelling so much in the letter, 1 Cor. 3. 3. *Whereas there are among you divisions and strife, are ye not carnall, and walk as men?* Those divisions, and that strife amongst the Saints about things in the letter, argue that they are exceeding carnall; but this knowledg of God in the Spirit, will as a mighty Gulfe swallow up all those little differences, and put an end to all strife, both among particuler Saints, and in the Nations. *Isa. 2. 2, 3, 4. When once the mountain of the Lords house (which is his Saints) come to be established on the top of all Mountaines and Hills, that is, in the spirituall enjoyment of God, above all carnall and fleshy things; then shall all warres and divisions have an end, and not till then.*

4. It is that will cause many a glorious Starre to fall from Heaven: many who have acted much after the Letter, will upon the discoveries of the glory of God.

God in the Spirit, full from that light they seemed to have.



SECT. VIII.

*The matter of the Church, what?*

THE Church of Christ may be considered either as more generall, or more particular. 1. More generall, and then it includes the whole body of the Saints in the spirit: This of some is called the invisible Church; but to speake in the Scripture-language, it may be rather called the generall or universal Church, the whol body of Saints in the spirit, called the mystical body of Christ, becaule of their spirituall union with, and in Christ their head: This Church or assembly (for so the Greek *Ecclesia* properly signifieth) we shall read of *Heb. 12. 22, 23.* Ye are come to Mount-Sion, & unto the City of the living God, the heavenly *Ierusalem*, and to an innumerable company of Angels, & to the geneeral Assembly or Church of the first born, and written in heaven, and to the spirits

of iust men made perfect; this is the Church that shall be made one in glory; the generall assembly of Saints, the spirits of iust men, and it is that might be desired at present, that Saints Communion might flow more from their union in the spirit, and not altogether from the union in the letter: this is the glorious Church of Christ; and the knowledge of it in the spirit wil cause Saints to own each other more in the spirit. 2. The Church of Christ may be considered more particular, or a particular body, or company of saints in the visible profession of the Gospell, walking in the injoyment of Ordinances; taking particular care of each other, and building up each other in the faith, and of this Church we shall read, frequent in the new Testament; and this Church is likewise called the body of Christ 1 Cor. 12. 27. and it is not to be questioned, but that this practise is very commendable amongst Saints; and the knowledge of God in the Spirit, and of Saints in the Spirit, will not breake or lessen the fellowship of particular Churches, but increase it, and make it to be more spirituall: for, questionles that which tends to the breach of communion and fellowship amongst Saints, is not of God, for God is love: and they who dwell in God dwell in love: it is that will increase love, and this is the more excellent way, & that which in

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conclusion wil swallow up all differences: yet one thing is much to be desired, that is, that there might be a generall union amongst the Saints that those who are spirituall might not be divided in the spirituall Communion, because of some literall differences about the use of ordinances, and the like, Oh that the Lord would help us to beare with each other in such things: why cannot Saints in the matters of difference beare with each other according to the Apostles rule? seeing he that observeth a day, observeth it to the Lord; and he that observeth not a day, observeth it not to the Lord, and both give God thanks.

*Obj.* But our difference is in matters of Ordinances for the most part which God commands, and hath given them to us as priviledges;

*Ans.* True, yet they are such commands and priviledges as God hath given to His servants to lead them up to himselfe in the spirit: and what if some injoy God gloriously in the Spirit without these, and we find them spirituall, and walking answerable to the spirit of Christ: why should my conscience judge another mans Liberty? and why should not we hold communion with such in the spirit and in the letter too, in those things wherein there is a union? but the truth is, there is too

too much erring at present upon both hands; the one judging it too carnall for any Saints to walk in the use of Ordinances, which is not a truth at present; the other judging it inconsistent with the Gospel, and the state of a Christian to live without the practice and use of ordinances; a third sort there are that would submit to Ordinances, but want Administrators; and this is more carnall then either of the former, because they expect that to be in a creature which is only in God; but here should be a bearing and forbearing where the Spirit of Christ is.

A fourth sort there are who put Ordinances upon those not capable of them without any word at all in the letters, and this is the most carnall work of all, and favours much of the earth, and of an Old Testament-spirit, from whence usually the ground is brought: and it were much to be desired that the Lord would be pleased to enlighten their eyes, that they might have more spiritual apprehension of the Gospel, and the end of Gospel-Ordinances; yet it should be the wisdom of those taught from above, to own any thing of God wherever they find it: and although it is true, there cannot be a Communion with, and in things never of God prescribed; yet the spirit of love should so temper our spirits, as that we should

not



not bite & devour one another; but, that as many as are spiritual, though differing in some circumstantiall things in the letter, yet owne each other in the Spirit, imputing those differences to the flesh; and this union in the spirit, the knowledg of it, will in conclusion bring all the Saints into one spirituall way, *Isa. 35. 9.* And so they shall worship God in the Spirit with one heart, *Zeph. 3.* and so put an end to divisions, and dividing principles, which flow meerly from the flesh.



## SECTION IX.

*The spirituall Kingdom of Christ in his Church  
in the latter days of the Gospel, discovered.*

**T**He Kingdom of Christ hath always beene and still is spirituall; but in the latter days of the Gospel it shall be much more spirituall and glorious than formerly, with relation to the subjects of it, for the clearing of this truth in hand, note these 4. particulars.

1. That Christ is a King.
2. Who are the subjects of this Kingdome.
3. That his Kingdom shall increase in glory and spiritualnesse in the latter dayes.
4. That

4, That his Kingdome is spirituall, and not of this world.

First that Christ is King; I suppose it is unquestionable: all who own the Gospell but in the letter, confesse as much in word; see a scripture or two to confirm it *Pf. 2. 6.* the Lord speaking of Christ, saith, *Yet have I set my King upon the holy Hill of Sion*, notwithstanding the rage of men, yet Christ is King, and wil reigne; so likewise, *Pfal. 45.* with *Heb. 1. 8.* but unto the Son he saith, *Thy Throne, O God is forever, and ever;* a Scepter of righteousness is the Scepter of thy Kingdome: he hath a Kingdome and a Scepture by which he rules; he is the Prince of the Kings of the Earth, a King of Kings, and Lord of Lords.

2. Who are the subjects of his Kingdome; it is true, he is King over all, King of Kings, and Lord of Lords, he will rule over his enemies with his Iron rod, and dash them to peeces like a Potters vessel; but he is in a more special manner King over the Saints, and in them he lives; and so rules: in them as well as over them: he is not onely King of Nations, but King of Saints; *Rev. 15. 3.* It is part of the Saints song of joy, just and true are thy wayes O thou King of Saints; and in the Saints he reignes spiritually & powerfully; for in the day of his power he maketh them a willing people: the Subjects of Christs  
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Kingdome are a free people: the manner how Christ reignes in and over his people, and what are his Lawes, I passe it in this place, and reffer you to the Kingly Office of Christ in my booke intituled, the exaltation of Christ in his Offices: and so come to the 3. thing propounded; That is, that the Kingdome of Christ shall increase in glory and spiritualness in the latter dayes: the glory of the Church in the latter dayes shall increase, and the manifestation of Christs Kingly power shall increase, *Esa. 9.* of the increase of his Government and Peace; there shall be no end. The Churches glory shall consist of two particulars, that is, externall and internall.

1. Externall, the Church shall enjoy much externall glory, liberty, and peace, even in the world in the latter dayes.

*Quest.* Wherein shall the externall glory of the Church consist?

*Ans.* 1. In the abundance of peace and quiet, even from the men of the World, *Esa. 66.*  
12. I will extend peace to her, like a River, and the glory of the Gentiles like a flowing stream: peace shall be extended not onely in the spirit, but in the letter likewise; for the ground of this peace is rendred in. verse 15, 16. for behold the Lord will come with fire, &c. *Esa. 65.*  
25. the Wolfe and the Lamb shall feed together,  
&c.

&c. They shall not hurt nor destroy in all my holy Mountain, saith the Lord : God will take away the Wolvish disposition of men , that they shall live peaceably amongst the Saints, they shall nor hurt nor destroy, &c.

2. God will take off the spirits of evil men he will make them stoop , and fall before the Saints, *Mich. 7. 16, 17. The Nations shall see and be confounded at all their might, they shall lay their hands upon their mouth, their eares shall be deaf, they shall lick the dust like a Serpent; they shall move out of their holes like wormes of the earth; they shall be affraid of the Lord our God, & shall feare because of thee.* Thus will the Lord deale with his enemies in the latter dayes, hee will take away their Chariot-wheels, and cause them to drive heavily.

3. God will give the Saints a good name, even amongst their enemies; they shall be high even in the thoughts of bad men, *Isa. 65. 15. And ye (to wit, the Lords enemies) shall leave your name for a curse to my chosen : for the Lord will slay thee , and call his servants by another name.* Formerly, the Saints had a name of reproach amongst the wicked: if a man departed from iniquity, he made himself a prey; but the Lord will give his servants another name, even amongst their enemies, that men shal not bless themselves in their evill wayes ; but who so  
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blesseth himseife in the earth, blesseth himseife in the God of truth.

4. God will make his enemies in stead of persecuting, to serve the Saints, *Isa. 60. 12.* *For the Nation and Kingdom that will not serve thee, shall perish; yea, those Nations shall be utterly wasted.* Ver. 14. *The sons of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves downe at the soles of thy feet, and shall call thee the Cities of the Lord.* Thus you see the Churches enemies shall not onely acknowledg the Saints, and confesse them to be the Lords Citie, but bow down nnto them, and do them service.

5. The Saints shall be exceeding many, and that will adde to their extetnall glory: Times have been, that to be a Christian indeed, would have been a wonder, & he that departed from iniquity, made himseife a prey, and so was counted the off-scouring of all things; but now a little one shall become a thousand, and a small one a strong Nation; yea, the Lord will hasten it in his time, *Isa. 60. 22.* and *v. 5.* Then shalt thou see and flow together, and thy heart shall feare, and be enlarged; because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. This, with much more, shall be the external glory of the Church.

Secondly,

Secondly, the Church shall enjoy a *abundance* of internall glory in the latter dayes : both is coming on apace.

*Quest.* Wherein shall the Churches internall glory consist ?

*Ans.* 1. In the abundance of spirituall light and knowledge : Much ignorance hath possessed the soules, even of Saints, a long time ; a veil hath been spread over all Nations, both Gentile as well as Jew ; but the veil shall be taken away *Isa. 25. And I will saith the Lord destroy or swallow up in this mountain (that is in the Church) the f. c. of the covering cast over all people, and the veil spread over all Nations.* Such hath been the ignorance that hath overspread all People, and Nations, through the spirituall operation of the man of sinne ; that the myserie of the Gospel hath been hid, as it were from us, and sealed up even with heaven seales, a perfection of darknesse, that none was found worthy to open ; Humane Arts, and Creature-wisdom being set a worke, did but so much the more darken it, and cast a veil, till at last the Lord Jesus begins to open it himselte, and will unseale it by degrees, and cause the veil to vanish away, to the great glory of his spirituall Ones ; but to the great terror of all humanists who were left without this spirituall knowledge of Christ. See the further confirmation of this truth *Isa. 11. 9. The earth shall be full*

full of the knowledge of the Lord as the waters cover the Sea. As ignorance hath, as a veil be- spread over all Nations: so shall the know- ledge of the Lord goe forth abundantly through out all Nations, *Isa. 60. 17. 19, 20. Rev. 21. 22, 23.*

Secondly, that which shall make for the Churches spirituall glory, shall be the injoy- ment of a full freedome from the guilt of sin; that which much troubles many a pretious soule: and it was that the Apostle Paul was freed from, *Rom. 8. We have not received the spi- rit of bondage to feare againe; but the spirit of adop- tion whereby we cry Abba Father, And this is that the Lord hath promised to his people in the lat- ter day, Isa. 33. 24. And the inhabitants shall not say, I am sick, the people that dwell therein, shall be forgive their iniquitie. Sin is the cause of spiritu- al sicknesse. This cause shall be taken away: for they shall be forgiven their iniquitie, i.e, they shall live in the knowledge and injoyment of it, and from henceforth they shall not say, I am sick, and the voyce of crying and weeping shall no more be heard in her, for, the former things are passed away: there shall be no more sin nor sorrow, but everlasting joy shall be upon her head, and sorrow and sighing shall passe away, Isa. 35. 10.*

A third thing that shall make for the Saints spirituall glory is the knowledge of, and injoy-

ment of a spiritual Oneness with God in Christ and each with other ; although this be a glorious spirituall truth: yet it is that the Saints have lived exceeding short in the knowledge of it, the knowledge and injoyment of it will be exceeding glorious to the spiritual christian. What this union is, and wherein it consists, I refer it to what hath been said formerly in the glorious condition of persons in the 2. *Adam*, above the first. A 4<sup>th</sup>. thing that will make for the Saints spirituall glory, is, a living above creatures and things, in the spirituall injoyment of God, whom to injoy is life ; when all things below shall be nothing ; when the soule shall be content to suffer the losse of all things, that Christ may be all *and in all* ; the glorious Lord will be unto us a place of broad rivers and streames wherein shall goe no *Gally* with *Oares*, nor shall gallant *Ships* pass thereby, *Isa.* 33. 24. no need of rowing in creatures or things, no need of gallant *Ships* of any thing to carry the soule up unto God, or to bring God in Christ, down to the soule; but the glorious Lord will be all, and in all, and the spiritual Christian shall live in the injoyment of him, verse 23 Then shall the tacklings be forsaken, or losed, they could not strengthen their Mast, they shall not be able who desire it to saile any further or longer in Ordinances, duties, creatures ; but the great spoyle shall



shall be devided, and the lame take the spoyle, the lame contemptable ones, they are the people that are like to enjoy this spirituall glory.

A fifth thing that wil make for the Saints spirituall glory, is a spiritual and internall conformity unto God : they shall live up in the spirit, and walke after the spirit, Christ will manifest himselfe spiritually in them : the light of the Moon, shall be as the light of the Sun , and the light of the Sun shall be seaven-fold as the light of seaven dayes; the light of the Moon , that is, of the Church, shall be as the light of the Sun, that is, Christ the Son of righteousness, who is both a Son and a sheild; and the light of the Sun shall be seaven-fold, that is, Christ shall appear in the spirit to his, conforming them to himselfe in the spirit, which will appeare seaven times more glorious, then formerly when we knew him after the flesh, *Zack. 12. 8. He that is weake and feeble amongst them, shall be as David; that is, Christ; David shall be as God even as the Angels of God before him : This is the glorious conformity that all the Saints shall have unto Jesus Christ in the spirit, and this glorious vnity and conformity unto the Law, of righteousness is that will appear at the first sight of it very terrible and dreadfull to the sons of men, Cant. 9. v. 10. Who is shee that looketh forth as the morning, faire as the Moon, cleare as the Sunne , terrible as an Ar-*

*my With Banners*, such will be the strangeness of this glorious truth, that it will not onely appear terrible and dreadfull to the men of this world, but even Christ sets it forth himselfe with a note of admiration, not as if it were strange to him, but rather to discover her excellent glory; and (indeed) the Church will be worth a looking on, and her glory a seeking after, of all spirituall ones.

4 Particular, propounded for the clearing of the truth in hand, is; that the Kingdom of Christ is wholly spirituall, and not of this world, that as formerly, so in the latter dayes, the glory of his Kingdome shall be in the spirit, and not in the flesh; it will be spirituall, and not personal: for clearing of it, I shall first prove it from testimony of Scripture. Secondly, By spirituall Arguments groundd upon Scripture. Thirdly, Answer such Questions and Scripture-grounds, which seeme to hold it forth.

I. By testimony from Scripture, it is the word of Christ himselfe. *My Kingdome is not of this world*; that is, not a fleshly, and externall Kingdom over the bodies of men; but a spirituall and internall one, *The Kingdome of Heaven is within you*: Solikewise, 1 Cor. 5, 16. There is no more knowledge of Christ after the flesh, they are too fleshly thoughts for a spirituall Christian. Secondly, it will appear by spirituall Arguments likewise.

1. *Argument.* The spirituall presence of Christ with his Saints, is the most glorious presence. Christ will be most gloriously present with his people in the latter dayes, *ergo*, his presence, and so his Kingdome, will be a spirituall presence, and not a personall. The Major Proposition is evident from Scripture, that the spiritual presence of Christ, is the most glorious presence: This Christ tells his Disciples when he was personally with them, *John 16. 7.* *Nevertheless it expedient that I goe away, for if I goe not away, the Comforter will not come unto you: And therefore, Christ tells his Disciples, John 14. 26. That if they loved him, they would not reason, because he said, he would goe away; because his spiritual presence was the most glorious presence: & we see it by experience, that the Disciples of Christ were most spirituall, and had most spirituall enjoyment of God, when Christ was gone from them in person, and they enjoyed him in the spirit. That the presence of Christ in the latter dayes will be most glorious; appears by all that have been formerly spoken, and I think none of light deny it: then the conclusion holds true, that the presence of Christ with his people in the latter dayes, wherein they shall enjoy most light and glory; will be a spirituall presence.*

2. *Argument.* If Jesus Christ be known of the Saints no more after the flesh, but after the spirit; then his regne in the latter dayes of the Gospel will not be personall, but spirituall: but, he is no more to be known of the Saints after the flesh, as you have formerly heard, 1 Cor. 5. 16. *Therefore his presence, so and his Kingdome wil not be a fleshly or personall presence and Kingdome; but a spirituall.*

3. *Argument.* Spirituall glory, and spirituall enjoyment, is that which most of all suites with the Majesty and glory of God. John 4. 22, 23, 24. Col. 3. 1. 1 Cor. 2. 9. 10. 14. *The glory of the Saints shall be spirituall, and their enjoyment spirituall in the latter dayes; spirituall knowledge, Esa. 11. and spirituall conformity unto Christ, Zach. 12. 8. and spirituall joy and rejoycing, Esa. 35. 10, Ergo, the presence and Kingdome of Christ, in, and with his Saints, will be a spirituall Kingdome, and not a personall.*

4. *Ar. g.* Christs Kingdome and presence shall be with all his people, filling them with spirituall glory, Esa. 25. 7. *He shall take away the veil spread over all Nations, and v. 6. And they shall say, Loe, this is the Lord, we have waited for him.* Christs personall presence cannot be with all his at once: therefore his presence and Kingdome will be spirituall and not personall.

*Objections answered concereng the personal reigne of Christ.* *Obj.*

*Obj. 1.* That Christ was promised to the Jews to come as a King, & they to this day expect him to come as a King, to deliver them from their captivity. *Ans. 1.* It is true, he was promised to come as a King, *Isa. 9. 7.* and so he came King, although not in outward appearance, *Mat. 2. 2.* *Where is he that is borne King of the Jewes? we have seen his Star in the East, and are come to worship him.* He was the King of the Jewes, when he was born, he was a Child, and yet a King. 2. he is King of all spirituall Jewes, *For he is not a Jew, that is one outwardly, but he is a Jew, that is one inwardly:* and Christ reignes spiritually in all his people, the Kingdome of Heaven is within you. 3. Christ will appeare a spirituall glorious King to the Jewes, the natural seed of *Abraham*, in the latter dayes, gathering them from among the Heathen, to himselfe in the spirit, and so will reigne in and over them in the spirit gloriously, *Ezek. 37.* throughout: see ver. 24, 25. *That they shall be gathered in with all the beloved of God, by the spirituall working of Christ,* and not by his personall appearing; is cleare from this ground: They shall be gathered unto Christ, from the beholding of Christ crucified, and not from the beholding of his glorious personall appearing: Therefore Christ shall come a King, in the spirit, to his people, and not in the flesh: see *Zach. 12. 10.*

*They shall looke upon him whom they have pierced, and mourn over him, &c.* The eying of a pierced Christ shall be the way of bringing in Jew, as well as Gentile.

*Obj. 2.* Christ suffered reproach and shame in the flesh from his enemies: therefore, it is likely he shall be glorified in the flesh before his adversaries.

*Ans.* Christ shall without question be glorified in the presence of his adversaries, and all Nations shall be gathered together before him, when he shall appeare from Heaven in flaming fire, to render vengeance to them that know not God, and obey not his Gospel; but, whether Christ shall appeare personally, or in any personall form, will be a great question: but with much spirituall power manifesting himselfe to the salvation of his people, and to the confusion of all his, and his Churches enemies, *Matt. 5. 25.*

*Obj. 3.* It is said, *Rev. 20. 4.* That those that had been beheaded for the testimony of Jesus, and for the Word of God, that had not worshipped the Beast, nor his Image, nor received his mark in their fore heads, and they lived and reigned with Christ a thousand yeares, and the rest of the dead lived not againe.

*Ans.* For clearing the mysterie of this Scripture

ture, it will be requisite, first to set downe the things asserted from hence. Secondly, to unfold the mysterie intended, which will answer the things asserted: the things asserted hence are these. 1. That Christ shall reigne a thousand yeares personally. 2. That all the Saints departed from the beginning of the world, shall be raised, and come and reigne with him. 3. That the wicked shall not be raised, till after the thousand yeares be finished.

For answer unto, and clearing of the truth.

1. I conceive it to be a glorious truth, that Christ shall come and reigne a thousand yeares, a long time, spiritually in his people; but not personally amongst his people: that Christ shall reigne thus gloriously, see not onely this Scripture, but *Rev. 11. 15. And the seventh Angell sounded, and there were great voyces in Heaven, saying the Kingdomes of this world are become the Kingdomes of our Lord. and of his Christ, and he shall reigne for ever.* Thus, you see, Christ shall have a Kingdome, and for the time of it, it is said *Rev. 20. to be a 1000. yeares, and in Isa. 60. to be many Generations, I will make thee an eternall Excellencie, a joy of many Generations.*

*Obj.* But its said. *Rev. 11. 15. That the Nations and Kingdomes of the world, are become the Nations of Christ, and he shall reigne for ever: therefore*  
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it seemes that his Kingdome shall be personall.

*Ans.* The Nations and Kingdomes of the world, may be said to be the Nations and Kingdomes of Christ, in a two fold respect, and yet Christ not reigne personally; and this the Scripture clearly holds forth.

1. In respect of the abundance shall be converted unto Christ in all Nations, that in comparison of what hath been formerly: the Nations and Kingdomes, shall become the Kingdomes of Christ, *Esa. 66. 19, 20. 60. ch. from 5. to 12. verse,*

2. Christ may be said to be the King of Nations, in respect of the ruling of his Saints over their enemies, for in this Kingdome of Christ, shall the enemies of Christ be subjected, and shall serve the Saints, the Nations that will not serve thee shall perish, and Christ reigning in his Saints over them, may be said truly to reigne over them. *Psal. 149. 7, 8, 9. Rev. 2. 26, 27. Rev. 5. 10.* Thus the first assertion in part is truth, Christ shall reigne a thousand yeares, that is many Generations; but it will be spirituall, and not personall.

2. Assertion from thence is, that all the Saints from the beginning of the world, shall be raised and come and reigne with Christ.

*Ans.*



*Ans.* For the clearing of the truth in this *Scripture*, which wil answer this assertion, consider, 1. what is meant by the behading for the witnesse of Jetus. 2. What is meant by not receiving the mark of the beast. 3. What is meant by being raised, living, and reigning with Christ. 4. What is meant by the not living of the rest of the dead, untill the thousand yeares were finished. 1. What is meant by being beheaded for the witness of Jesus: It is a spirituall beheading, such a beheading as all the Saints who shake off Antichrists badge and yoake like to meet withall, Christ is said to be the head of the Church, and the head of every man, that is, of every Saint, is Christ now; when the Lord discovers the evill of Antichristian wayes to his people, and they forsake it, they durst not receive either the Image, name, or marke of the beast, they shall presently be beheaded by the beast, that is, they will condemn them as those that forsake Christ, and cry out unto them, that they are revolted, that they are Sectaries, Hypocrits, Heritickes, &c.

And thus they behead the Saints spiritually, and that for the testimony of Jesus, because they cannot but declare the things that they have seen and heard from him, which will overthrow and ruine all things contrary to himselfe

selfe in the. 2. What is meant by a receiving of the Image or marke of the beast?

*Ans<sup>w</sup>.* By the Image of the beast is meant that likenesse that it hath unto the first beast, who seemes to receive a deadly wound, being compared with Chap. 13. 11, to 16. that is, this beast seemes to make a change, he speakes great words, his locke is more stout then his fellows; he thinks to change times and Lawes yet when all is done, it is but the Image of the first beast, the exercise of the same power, the same wisdom in the things of God, the same worship for substance, it is all the same in substance, and it is but the number of a man all of the flesh, it is from below, yet such must the worth, and the excellency of it be for a time, that whosoever will not receive the Image of the first beast, and account it something too, is likewise to be beheaded, and not to be suffered either to buy or sell amongst them, and many a Saint is like to be given into his hand, and he shall prevail over them, but it shall be but for a time, times, and the dividing of a time, and then the Kingdome shall become the Saints. *Dan. 7. 2.* The Image is that internal spiritual principle from which the beast acts; for none can truly follow the beast, but those who have received this Image, that is, who act from the same principle those  
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are acted, who act for and from the man of sin, and it is called an image, because it resembles Christ, both in the internall as well as the externall part; yet acts from his own wisdom, by its own power, according to its own mind, to its own end, and this in all resembles Christ.

Now these who refuse this Image in the spirit, and cannot be contented with a wisdom like Christ, a selfe-acting in the roome of Christ, a rule short of Christ; and end besides Christ: from hence casting off this Image, is caerried on in another track then before: they come to be beheaded for Christ, because they cannot receive the Image, who is the Antichrist in the spirit and not Christ, so that here is not onely the Image of the first beast, with relation to patern and power, but likewise in relation to holiness; the first will be for Christ, and so the second, yet are both but Antichrist. 2. What is meant by the marke of the beast in the forehead, and in the right hand; by the marke in the forehead, is meant the visible profession of Antichrist in the externall part those that would not visibly profess the wayes of Antichrist: or in the right hand; that is, to act for him, these were denyed to buy or sell, *Chap. 13. 17.* to sel, that is, to preach the Gospel; for Antichrist under the notion of preaching the Gospell, sells his wares, but a  
time

time is comeing, that none will buy their wares any more, so they deny any who own not the Image, name, or marke, to sell; hence they may examine those who preach upon such and such intergatories, and if it appear that they deny the Image, name or marke; they may not sell, that is, give forth freely what God communicates unto them, when others sel or buy, that is, partake of any spirituall good amongst them, if they could prevent it, and those were beheaded for the witnesse of Jesus, but they were at last raised and lived with Christ 1000. yeers, that is, raised up from their low condition, taken up into heaven in the sight of their adversaries, & lived with Christ in the spirit, reigning triumphantly over all spirituall enemies, selfe, sathan, world, and those Merchants that sell all (yea the soules of men too) shall be weeping and crying alas, alas, *Rev.* 18. when the Lord shall make good that word of truth, *Esa.* 66. 5. *Heare the word of the Lord, yee that tremble at his word; your brethren that hated you, that beheaded you, that cast you out for my names sake, said, let the Lord be glorified; that is, (it tends to the Honour of God to behead and to cast out these men) but he shall appeare to your joy, you shall be raised up with Christ, and I will give you a new name, but they shall be ashamed.*

*Obj.*

*Obj.* John saith, the Saints that had not worshipped the Beast (he speakes in the Preterpln<sup>r</sup> perfectence, therefore it seemes not to be the Saints raised who at present were beheaded in the mysticall sense, but the Saints that had been beheaded in the litterall sense.)

*Ans.* First, it is the use of the spirit, or the spirits Language, to deliver it selfe in darke and mysticall termes, so the Apostle saith in another case, *1 Thes. 4.5.* that we which are alive and remaine till the coming of the Lord, &c. the Apostle speakes of, *wee*, as if he had intended the *Thessalonians* and Himselfe, which was least intended; but the Saints, who being all one in the spirit, and but one mysticall body in Christ, while there are any Saints in the world, the Apostle makes it to be all one, as if he and the *Thessalonians* were them, and so delivers it in the present tense; when he might have said rather, to speak after the manner of men, then they which shall be alive at his coming &c. as in *Rev.* the word might have run thus; and so questionlesse, it is to be understood: then they that were beheaded for the witness of Jesus, were raised or lived, and reigned with Christ, as the sense of the former; then they that shall be alive at the coming of the Lord, shall not prevent them which are asleep: so that the spirit of God, might  
as

as well deliver a truth, which is in the Present tense. in the Preterpl<sup>u</sup>perfect tense; as a truth in the Present tense, which was in the Future; and yet is, all to exercise the mind of him that readeth, and to let us know there is mystery in the Gospel.

Secondly, very few Saints have been beheaded in the litterall sence: those that have dyed for Christ; have dyed other deaths, and not beheaded; therefore, we cannot understand it in the Letter, but in the spirit.

The fourth particular propounded, was, what was meant, in that the rest of the dead were not raised, untill the 1000. yeares were finished; that is, none that had been bodily dead, Saints, or wicked, good or bad, were raised, till after the 1000. yeares were finished, and then you shall see the resurrection of all, which is called the second resurrection; the first is called a resurrection, and the first resurrection; because it shall be a resurrection from shame and disgrace in the world. And secondly, it shall be a glorious resurrection in the spirit: this first, all the Saints have in some measure been partakers of it. Thus it appears that Christ shall have a Kingdome, a glorious, a spirituall One.

*Quest.* But when shall this Kingdome be?

*Ans<sup>r</sup>.*

*Ans.* It is already begun, in the spirits of Saints. *The Kingdome of Heaven is within you.*

2. I beleeeve that the time of the 1000 years which is a more glorious estate in the spirit is not yet begun: but the beginning of that time shall be when the 7. seales are fully opened, & the 7. Trumpets fully sounded, and the 7 vials powred forth, they being but effects of each other; the opening of the seales, occasions the sound of the Trumpets; the sound of the trumpets occasions the vials, the opening of the seales the unfolding of the mysteries of the Gospell, (which have been hid, *Rev. 5. 1, 2.*) As light breaks forth, the Trumpets sound, the servants of Jesus preach forth the mystery of the Gospell, in the power and puritie of it, occasions the vials of wrath to fall upon the Antichristian estate, both in the spirit, and in the letter; which work is now adoining. (Wait the Lords time, and it will come on apace) But first, we are yet like to be given into the hands of the little horn, who changes times & lawes; the two witnesses are yet like to be slain, and to lye dead 3 dayes and a halfe; and the Woman cloathed with the Sun, to be driven into the wildernes for a little space, a time, times and halfe a time; the beast with two  

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horne

horne like a Lambe, hath yet a little time to make use of his power; perswading them that dwell in the earth, to make an Image to the first beast; and that none but those who own it shall buy or sell with them. the Saints beheaded under the Alter to wait a little time, before they be raised up to live with Christ 1000. yeares: but it is not long, the vision is for an appointed time: in the end, it will speak and not lye; it will come, and not tarry: the first 1000. is almost past, the second and third, are coming on apace; and all the Nations and Kingdoms in the world, will come apace to be the Kingdoms of the Lord, and of his Christ, and he shall reigne for ever; their lives shall be prolonged for a season, and a time; and other Scriptures are alleaged for a personall reign of Christ, as the stone cut out of the Mountain without hands, *Dan. 2.* that is, the glorious power of Christ, by weak meanes, subduing all Antichristian enemies, without his Saints, & all Antichristian things, by his spirit, within them: So that in *Dan. 7. 10.* the glorious company of Saints attending on Christ in the spirit, which shall be fulfilled at the raising of the two witnesses up into Heaven, in the sight of their enemies, *Rev. 5. 10, 11.* This is the first glorious work of the Lord Jesus, in, and amongst the Saints: the Lord reigneth, let the Saints



Saints rejoyce: the Lord reigneth, let the world tremble, see *Zach.* 14. 5. The Lord our God will come, and all the Saints with him, that is, Christ will come in the Spirit, and all the Saints shall appear gloriously in him.

A word of application: First, if this be truth, that the Kingdome of Christ is a spirituall Kingdome, and not of this world; this may inform us how farr, besides the Gospel in the spirit and truth of it, those men are, who make the Kingdome of Christ to be meerey politicall and a state-Kingdome, who turne the world by a humane power into the Church and Kingdome of Christ (as they say) and Christ must have a worldly carnall Kingdome, no better then the Kings of the earth enjoy; or else he shall have none at all: it favours exceedingly of the earth, and ere long this it must returne. 2. This could encourage the Saints to press forward after the knowledge of God in the spirit, that as the Kingdom of Christ is spirituall, and not of this world; so may the Saints Kingdome likewise be in the spirit; and so all their enjoyments may be spirituall enjoyments: this is that will make the soule fat, and wel-liking in the Lord; fill the soule with joy and peace, which the world is not acquainted with; their eyes never saw it, nor their hearts conceived it; neither are they like

like to see it, unlesse the Lord make them spirituall.



## S E C T. X.

*Of Death, Resurrection, Judgement, and the State of the Saints after Judgements, eternally with God.*

**F**irst, of death: It is appointed for all men once to dye; *Dust we are, & to dust we must returne*; and therefore, it behoves us to expect it: All the dayes of mine appointed time, will I waite, til my change come: Death is certaine, although the time be uncertaine: it is, that none are in a common and ordinary way exempted from, unlesse those Saints who are alive at the last comming of Christ; they shall be changed in a moment, in the twinkling of an eye, 1. *Cor.* 15. 51. 52. and so shall be caught up in the spirit, to meet the Lord in the ayre, 1 *The.* 4. 17. Secondly, of the Resurrection.

That there shall be a resurrection of the Body at the last day, is evident, *John* 5. 28, 29. *John* 11

11.24. with 1 *Cor.* 15. throughout *Rev.* 20. 12. 13. although this truth is by some denied, and by others, too carnally looked upon; some thinking, that our bodies of flesh shall be raised in the same forme, in which it dyed, others that it shall be spiritual, yet question whether it shall be of the same substance: therefore, it will be necessary, to consider two particulars, for the clearing of it. First, by what power we shall be raised, Secondly, with what bodies.

*1 By what Power.*

*Ans.* 1. By the same power, by which Jesus Christ was raised; which was by the power & spirit of God: he was declared to be the son of God with power by his resurrection from the dead, *Rom.* 1. 4. Secondly, by the same power and spirit the Saints are enlightened and raised from the spirituall death of sin, and selfe, which is the same power, by which the body of Christ was raised; so that when we say we are raised by the resurrection of Christ in the spirit, that is, by the same power, by which Christ was raised: therefore the Apostle desireth to know the power of the death, & resurrection of Christ, *Phil.* 3. 10. by the same power and spirit shall our bodies be raised at

the last day, *Rom. 8. 11. 1 Cor. 15. 13, 14 15, 16.* this being a truth that they shall be raised by the same power: it may some what direct us to the forme in which they shall be raised, which is the second particular, that is in a spirituall forme, not in a fleshly. for as the spirit of Christ raiseth us up in the spirit while we are here, so shall it raise up our bodies in the spirit at the last day, it is sowne a naturall body, it is raised a spirituall body; our vile bodies shall be changed and made like his gloriouse body, he tooke upon him our form that so we might be brought into his form for when he shall appear we shall be made like unto him, the substance of our naturall body raised in spirit.

Of judgement it is appointed to all men once to dye but after this the judgement; when all men shall be called to an account before him (to wit, the Lord Jesus): here to give an account for all things done in their bodies, whether good or bad *Mat. 25.* and so God in this way will acquit his Saints and clear them before the world, although this is not their life; neither that in which they appear *Mat. 25. 36. to 40.*

Fourthly, of the estate of the Saints after Judgement, it is first ever to be with the Lord, beholding his glory & *Thef. 4. 17. John 17. 24.* and in his presence will be fullnesse of joy, and

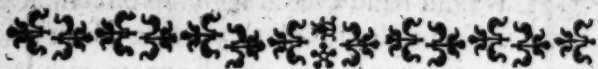
2. at his right hand everlastingly to be compleated in the same glory, *Col. 3. 3.* when Christ who is our life shall appear, we shall appear with him in glory, all flesh shall be swallowed up in spirit, and our bodies shall be changed, and made like his glorious body, all things that offend shall be done away, and we shall be made eternally one in the Father and in the Sonne, and in the Spirit one in eternity, one in enjoyment, and one in glory. this for the Saints is enough to know, besides. what shall be, we do not know, it is an height and depth, a length and breadth unsearchable. Oh the unsearchable riches of Christ! what the Saints do enjoy, what they shall enjoy, swallows up the spirituall Christian in the beholding of it: hence let us continue searching after an higher measure of the height, depth, breadth, and length of his love, which passeth knowledge: and there shall we be able to see and say that *his wisdom is unsearchable, and his wayes past finding out.*

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FINIS.

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A



**A briefe discovery of Antichrist,  
both in the Mystery, and in the  
History:**

By *THOMAS COLLIER*. 1647.

For my more cleare proceeding in the  
discovery of the Man of Sinne, five  
things are confiderable.

- 1 *What Antichrist, or the man of Sin is.*
- 2 *What his Reigne.*
- 3 *What shall be his discovery.*
- 4 *What his ruine.*
- 5 *When his ruine shall be.*

ION I.

What Antichrist, or the Man of sin is?

**A**Ntichrist or the Man of sin, is to be considered either in the spirit, or in the Letter. 1. in the Spirit, Antichrist signifies one seemingly for Christ,

Christ, yet indeed is against him, and so is but a man of sin, a Son of perdition, and this he will appear to be, both in the Mystery, and in the History.

1. In the mysterie, or spirit, and in this he hath taken hold of every man, especially in these latter dayes; yet tis true, much time hath been spent by many, to find out this man of sin, who he is, and for the most part ascribe it to some particular man, never looking at the mystery, or root of iniquity, which is not in the first place, a man, but a wicked thing in man, and this, for want of a spirit of discerning, we have not seen Antichrist in our selves, but have cast him upon others, and so misse of the thing, or at least, most strike at the top-boughes, and are ignorant of the root: Now Antichrist in the mystery, or spirituall and internall part; It is a confederacie between Sathan, and the deceitfull heart of man, transforming himselfe into an Angell of light: nay into the Sonne of Light; and while nothing lesse then Christ, and Christian wil satisfie; he will be the Christ, or at least the Antichrist, in stead of Christ to deceive soules.

For this was and is the last, the greatest and most deceiving stratagem that ever Satan made use of to ruin soules; that where he cannot content soules but they must be Christians, he can be

be content with that, so he may be the Christ: hence he is called the man of sin, the Son of perdition, that wicked deceiver, 2 *Thes.* 2. It is not Satan acting in a carnall and filthy form of flesh, but in the most refined part of the first Adam, so he keeps the creature in the first Adam still, he cares not.

1. There must be a reformation that it shall injoy, provided it be legally in the Letter, it must believe or else it cannot be satisfied, and believe it doth; but the ground must be built upon that first reformation qualification. &c. wisdom is required to walk in Gods wayes, and to the knowledge of the mind of God: wisdom must and may be obtained; provided it be humane, the wisdom of the first Adam that is enough: power of acting must likewise of necessity be obtained. a power shall be obtained, but it must be a creature-power, and a creature-acting under the name and notion of the power of God; that is indeed and in truth condemned though in name owned there must now sometimes be a spirituall mind, and that injoyes likewise in its own apprehension, although hardly obtained and indeed the highest pitch of spirituallnesse is but carnall to the spirituall mans injoyment: this is a high pitch of spirituall mindednesse where Satan dwells; to have selfe thoughts  
of



of reformation, thoughts to pray more; to walke more exactly, and to please God better; never, thoughts of living out of its selfe more, and of living in the enjoyment of God in the spirit more; and spirituall joy it must haue sometimes too: why? that it shall have likewise, but it must arise from enlargement in duties, humiliations, selfe-actings, reformation and all from selfe, and thus Satan and the deceitfull heart joynes together to the delusion of many a soule, and this is Antichristian in the mysterie; he man of sinne spoken of in Scripture that comes with all deceiveablenesse of unrighteousnesse: and well may be called a man of sinne, an Antichrist, a mystery of iniquity; for in this shape he deceives soules, and they are never sensible of it, drawn in and never know it, until everlastingly undone, and he hath his diversities of forms in this kind.

1. If the name of Christian will serve, and yet live loose and prophane; that they shall have and there he will hold them. If there must bee a conformity to C H R I S T, and a more zealous and conscionable walking; to quiet the conscience, shal have it: he will go as neere unto Christ with the soule as may be; provided it reite it selfe below: and thus, Christ saith many shall come under this delusion expecting life from duty, and it will appear to be  
but

but workes of iniquity of sin, (why) because acted by the man of sinne, acted not from a right principle, nor by a right power, neither to a right end; acting there must be, but not Christ acting. Hence it is, that though he will be a Christian, and so talkes much of Christ, yet, he denyes Christ to be come in the flesh. that is, in the flesh of his Saints; the spirit of Christ acting and working all things in the Saints (and they are sensible of it) and thus this deceiveable man of sinne carries on hoodwinkt to perdition many and many a soule. And now it is more wicked and deceiveable, then when in its proper place, acting after the lusts of the flesh. *Gal. 5. 19 20. 21.* then every one almost is sensible of it. Hence it is, that Christ saith, *Mat. 12. 45.* The unclean spirit being cast out, that is, out in its unclean form it can no longer be owned, he is now content to come in when it is swept & garnished, prophaneesse and filthinesse is gone, and now he comes in a more refined forme, perhaps legall reformation, as the present Pharisees to whom Christ spake, or elie the name of Christian or the knowledge of Christ, after the flesh; but Christ saith the latter end of the man thus deceived is seven times worse then the beginning, he comes in this refined form with seven worse spirits then himself, and so makes him  
seven

seven times more, the child of perdition than before. Oh then, how doth it concern every one bearing the name of Christian to look about themselves, if they are not deceived and deluded, with this Antichrist under the name of Christ: seeing it is the high way of soules ruine, now in the dayes of the Gospell; for herein doth Sathan declare himself to be the Master of arts in: transforming himselfe into the son of light, and under the name of Christ, and Christian to ruine soules. 2. There is Antichrist in the History or in the Letter, and this flowes from Antichrist in the Spirit: now the soule being possessed with Antichrist, he growes up into some forme, and now not only in the spirit invisibly, but in the letter: more visible, hee appearee sitting in the seat of God, and he may be descryed principally under these three heads, as sitting in the seat of Christ, and acting those things which properly belong to Christ.

1. In making Christians by a humane power, it being the proper worke of God in Christ to make Christians; *Iohn* 6. 37. 44. but now here is Antichrist will undertake the businesse and so turnes the world into Christians or rather Antichristians, and pretend that they doe the worke of Christ, too: when, if he did the worke of Christ, he would rather keep of all carnall ignorant ones, and accept of none,  
untill

untill made willing and spirituall by Jesus Christ; for Christ doth not onely own soules when they come, but first gives them a will to come, and that by a spirituall, and not a humane power. Hence it comes to pass, that there are so many carnall profane ones under the name of Christian, because made Christian not by Jesus Christ, but by men.

Oh that the Lord would be pleased to enlighten the understandings of these men betimes, that they might not walke in a way so directly opposit to the Gospel, and destructive to their own and millions of soules.

in prescribing rules of worship which is properly onely to Jesus Christ, to prescribe rules, and to carry through the soule in acting according to these rules.

To prescribe rules; this belongs unto Christ, & whosoever undertakes it, puts themselves in the roome of Christ, & is the Antichrist: this is to exercise-creature wildom in the things of Jesus Christ and (indeed) to sit in the seat of God it is the worke of Christ in the spirit to help in prayer or any duty; we know not what we pray for as we ought, but the spirit helpeth our infirmities *Rom. 8.* It is Christ that helpeth both to see our want, & formeth by his spirit, words within accordingly. Therefore those who pre-  
scribe

scribe formes and rules of worship put themselves in the roome of Christ.

2. It belongs to Christ to give in power to act according to those rules, but Antichrist gives the command, and so carries on an externall acting, and not according to Christ, but his owne mind.

3. Antichrist may be discovered as sitting in the seat of God, not onely, 1. In making Christians, 2. In prescribing rules, but 3. In compelling all unto those rules whatever Christ saith, that matters not; he himselfe will be the Christ, and must be obeyed, let Christ say what he will, and all that question his power, must be the Antichrist, for he exalteth himselfe above all that is called God, or that is worshiped; so that he as God, sitteth in the Temple of God; shewing himselfe that he is God, and in all these particulars, there is a mysterie lyeth, a mysterie of iniquity, that is iniquity hid under the name and notion of Christ? therefore so much the more to be dreaded.

To be a Christian, is accounted a gallant thing; and therefore, not himself only, but others likewise, look upon it to be a matter of much piety to make men Christians and cause them to own Christ.

On! but here lyes a mystery of iniquity, many soules made Christians by a humane power,

power, are but Antichristians, and so under the name of Christian, are likely to be undone for ever, if the Lord prevent it not: an excellent thing accounted in the world to make creatures Christians, as soone as they are borne, by sprinckling a little water upon them, and so in bearing them in hand, that they are so ever after but here lyeth a mystery of iniquity, and one of the soule-running mysteries of iniquity as ever came from Hell: Speak *England*, speak all Nations called Christian; whether (almost all people of all sorts, devoutly flaine in the spirit under this myltery of iniquity) to have formes of worships prescribed: that all Priests and People may walk in one forme and way of worship, and all compelled unto it; is accounted an excellent part of Christianity? but here lyeth a mystery of iniquity under it. First, it brings all sorts of people to be acting in something, though worse then nothing, and so delude themselves in all their actings; it causeth them to look to men, and not to Christ. Secondly, it causeth them to blesse themselves in their unity, in formes and worships never questioning their Onenesse with Christ in the spirit, they are as strangers unto it. Hence it is, that uniformity in the Letter, is so much called for amongst all sorts of People; being wholly ignorant of unity in spirit.

I could instance in divers other particulars, as Ministry, Gifts, Church Ordinances, all have something like Christ in them, but it is all but the number of a man, meerly humane, carnall Ministry, humane gifts, and anointings in stead of the Spirit carnall Church, invented Ordinances: but I passe it at present.

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## SECTION II.

*What is his Reigne.*

**A**Ntichrists reign is likewise in the spirit, and in the Letter; Antichrist or the man of sinne, is as high in his reigne, as confident of his good estate.

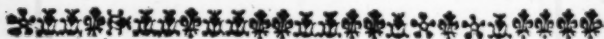
First his reigne in the spirit in the mystery, he sheweth himselfe, that he is God, he perswades foules, that he is the Christ, his wisdom and his righteousness, his rules and his ordinances, they are of God; and they must stand, although it hath neither Scripture nor reason, I meane in the Spirit, for it: and thus this mystery of iniquity hath reigned a long time; it began to work in the Apostles dayes.

Secondly the reigne of Antichrist in the Letter, he also visibly sheweth himselfe, that he is God & must be submitt ed unto, under penalties, fines, &

H

imprisonment

imprisonments, bitter speaking against the Ordinances of Christ, than his Ordinances. And thus he reignes with power, and likewise with much confidence; for, she sitteth as QUEEN, and saith, she shall see no sorrow, but her sorrowes will come in one day, &c.



### SECT. III.

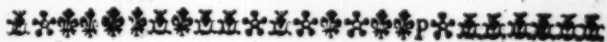
#### *The discovery of Antichrist.*

**T**HE Revelation of Antichrist may be considered, either first as he openly and publickly reveales himselfe to be the Antichrist by his confidence, and powerful acting as the Christ, or above Christ: of this the Apostle speakes, *2 Thes. 2. 3.*

2. It may be considered, as a mystery of iniquity, and so revealed by the spirit of Christ unto his Servants; and so the revelation or discovery of Antichrist unto the Saints, shall be by the spirit of Christ in the preaching of the Gospel; as it is a mystery of iniquity in it selfe; so it must be that hidden wisdom in a mystery, *1 Cor. 2.* that must discover it. Now where the Lord worketh for his discovery, hee first discovers him to be the Antichrist; he helps the soule to find him out: And then secondly, he discovers the evill, the iniquity of him he lets the soule see that it is the greatest and the subtlest adversary that ever it  
had



had to deal withall; the most dangerous, because clothed under so faire and Christ-like a Garb, and the hardest to be discovered; such an adversary, as bears soules in hand that they are going to heaven when they are in the broad and rode-way to ruine, like a cunning *Hocas Pocas*, that juggleth away a mans Estate before he is aware of it, and all the while pretends friendship, and thus it is the spirit of God in the Gospell, that must discover and reveale Antichrist in the mystery, that same spirit who revealed it to the Apostle *Paul*, and the same who revealed both his rising and falling to *Iohn* in the Revelations, those who think to attain the discovery of him by humane industry, historicall readings &c. are exceeding low in their apprehensions and come short of the discovery of him: he may be strongly working in a man while he is discovering of him.



#### SECT. IV.

*What shall be the ruine of Antichrist?*

**T**He consumation of *Antichrist* shall be by the same means that discovers him the bright goings forth of *Jesus Christ* in the Gospell: for as the Kingdom of *Jesus Christ* goes up in the spirit; (for the Kingdome of Heaven is within you &c.) so the Kingdome of *Antichrist* must go down: this

is the meanes fore-told and prescribed by the Apostle, who fore-saw him in his rising. *2 Thes. 2. 8*  
 “ The Lord will consume him with the breath of  
 “ his mouth, & destroy him with the brightnes of  
 his coming, the preaching of the Gospel, and the  
 bright comings forth of Jesus Christ in the spirits  
 of his people shall both consume & destroy him:  
 As it is not a humane wisdom that shall discover  
 him, so neither is it a humane power that must  
 destroy him : for all humanity in the things of  
 God, whether wisdom or power, it is Antichristi-  
 an: Therefore, not that which shall destroy Anti-  
 christ; but that which will uphold him untill he be  
 destroyed: the ruine of Antichrist is farther held  
 forth, *Rev. 14. 6*. The Angell flyeth through the  
 midst of heaven, preaching the everlasting Gospel;  
 & verse 8. Another Angel followeth, saying, That  
 Babylon, is fallen that great City. &c. The prea-  
 ching of the Gospel is the means you see, of Anti-  
 christs ruine : and the Sermon is, feare God, and  
 give glory to him. This Sermon is that will ruine  
 Antichrist both in the letter and in the spirit; *give  
 glory to God*, that is, let God be all, and in all :  
 let God be your enjoyment in the spirit; see you  
 live upon nothing below him, give not glory  
 to Creatures, duties, actions; any thing ei-  
 ther of the first Adam, or Antichrist: give glo-  
 ry to God in the Letter, give not glory to man,  
 let not up man in the roome of God: do not cry  
 the voice of Man, and not of God, in any of the

things of God; and this is the Sermon that shall ruine Antichrist.

See likewise, *Rev. 12.9.* The Diuel and Satan, the mysticall Antichrist, was cast forth of Heaven, to the earth; that is, he shall not be suffered any more to delude souls, in a heavenly shape: the Diuell is now turned Christian, and he makes warre with the Saints, under the name of Christ, both in the Spirit, as well as in the Letter: And hence the great warre is between Christ and Satan in Heaven, that is betweene the Heaven of Christ, & the Heaven of Satan under the name of Christ. But now *Iohn* saith, he saw Satan cast out of Heaven, that is, he shall deceive soules no more, in a Heavenly form: neither persecute the Saints any more under the name of Christ: (A glorious work & it is coming on a pace) for the most part of soules in that part of the world called Christians are ruined in the Divels heaven, & believe it, this is the great work Christ hath to do in these latter dayes, the consumation of Antichrists, that is, first of all, Antichrists spirituall delusions by which he hath deceived soules. 2. And all Antichrists, deluding forms & ordinances by which the common sort of people are generally deluded: the work of Christ is to powre down vials of wrath upon the head of the Man of sin both in the spirit, & in the letter; look about you therefore all you, whose spiritual life consists in nothing, but spirituall & An-

tichristian delusions, with invented and Antichristian formes and Ordinances. A Vial of wrath is coming on you, which will shatter to pieces all your confidence, and then if mercy prevent not you may stand looking on, and crying; alas alas in one houre is so great riches come to naught? and then when this is fulfilled, there shall be no more War in Heaven or spirituall delusion under the name of Christ.

A glorious word for those that dwell in Heaven, and that which will cause joy to the Saints. For, first, they shall be without, and above, all danger of delusions in the spirit or in the letter,

And secondly, they shall from the same ground be for ever freed from fellowship with Hypocrites and literall Christians; for their communion shall be more in the spirit and lesse in the Letter, and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination that is, lives earthly carnall, and prophane, or maketh a lye that is, Hypocriticall that seems to be what he is not.

But they which are written in the Lambs book of life: and there shall be no more a Canaanite in the house of the Lord for ever. This is the great work Christ hath to do in these latter dayes, the consumation of the Kingdome of Antichrist, who hath a long time sat in his seat, with the exaltation of his own Kingdome in the spirit.

## SECTION V.

*Quest. When he shall be ruined?*

*Ans.* **F**irst, in the mystery and spirits of the Saints, as Jesus Christ comes in, and shines gloriously in the spirit; so shall Antichrist be discovered, and destroyed: and so he hath received a great blow already in this Nation, through the shinings in of Jesus Christ in the spirit amongst many of his Saints, so that this is the time of Antichrists ruine, when Jesus Christ comes in; & takes place in the spirit of his people, and the Kingdome of Christ increaseth, so the Kingdome of Antichrist decayeth and consumeth.

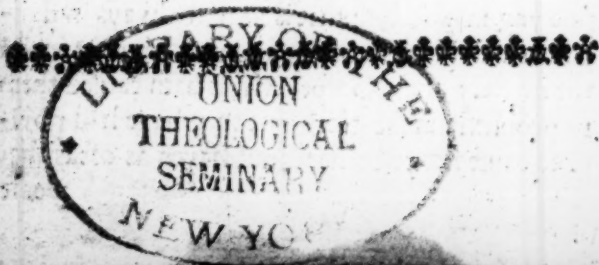
Secondly, Antichrist shall be destroyed when the everlasting Gospell shall be preached; that is, when the Angell flyeth through the midst of Heaven preaching the everlasting Gospell; that is, when the Ministers of the Gospel shall come forth with their full, and heavenly discoveries of God in the spirit, being permitted to preach the Gospel by the earthly power in all places with liberty: For, much hath been don already by the witnesses prophesying in sackcloth: that is, almost always in danger of a civill persecution; and much ignorance of the mystery of the Gospel, which hath caused them to prophesie in sack-cloth; yet they have had power, to cause fire to come from Heaven, as oft as they please,

please, burning up all Antichristian formes, and  
invented delusions: And then, what will be done,  
think you, when the Ministers of the Gospell shall  
come forth in the full and bright discoveries of the  
Gospel, with liberties here below for the publish-  
ing of it.

Thirdly, Antichrist shall be destroyed, when  
the witnesses have been slain, & laine dead three  
dayes; (that is a short space) then a tenth part of  
the City shall fall, and the rest shall have their  
time prolonged; but, for a time & a season. The  
first woe is almost past; behold, a second, and third  
woe cometh quickly: wait, and it will come  
apace.

Thus have I from the light of Truth, with as  
much brevity as may be, in some measure, hinted  
at this Man of sinne, this mystery of Iniquity, with  
his reign, ruine, with the meanes and time.

FINIS.



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